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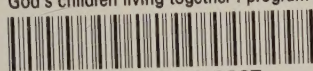
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School

CAROLYN DUDLEY

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God's Children Living Together

PROGRAMS FOR THE PRIMARY DEPARTMENT

Prepared for Use in the Vacation
Church School

BY
CAROLYN DUDLEY



JOHN T. FARIS, D.D., Editor

PHILADELPHIA
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1927

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INTRODUCTION

The aim of this book is the Christian development of the child through his attitudes to his friends and playmates. Friendliness is the underlying theme of the book. Primary children who have reached the second and third grade in school are having the concrete experience of forming friendships outside the home and within the school and neighborhood group. At this stage the relationship to the companion or group of companions becomes intensely real and significant and the moral and religious education of the child should be based thereon.

This is a book of suggestions for stimulating and vitalizing attitudes formed in childish friendships, as a basis for a later world friendship and for friendship with God. These are not programs for the teacher to follow literally, but helps toward building programs that will enrich the child's experience of friendship through:

1. Stories, Biblical and supplemental, that present ideals of coöperation, fair play, loyalty, generosity, sympathy, and appreciation.
2. Songs that give emotional expression to the sentiments stirred, sweetening and deepening desirable attitudes through pure feeling.
3. Bible passages that carry over the experience of human friendship into friendship with God.
4. Games that give opportunity for the group action of friends, for fair play, and for learning what it means to enjoy as a group.
5. Projects that give opportunity for practical service to friends, and lead the children into that most fundamental way of learning, learning by doing.

These studies form a natural sequence to the first series of primary programs, entitled, "Learning God's Way," which deals with home relationships. The child's experience broadens gradually to include wider and more complex situations. No definite line can

be drawn between a year of home relationships and a year of playmate relationships. The home relationships are still assumed, and even have large place in the stories used for this second year.

The real abiding success of the teacher's work based on this course will depend largely on making the summer a real project: for the children—and for the teacher, too, with the children—a project in making and serving friends; for the teacher a project in working out, day by day, the sort of program that will best fit the situation. This can never be done by following literally any schedule or book laid out in advance, but can be achieved only by the teacher who studies his children more than his book, which, however, he studies a great deal, and who learns through imagination and memory to live much in the world of the child. The true teacher will be growing and gaining for himself as well as giving to others, and his own conception of friendship and his capacity for it should be deepened by this project.

GENERAL PLAN

I. Helpfulness, Coöperation, and Fair Play

Emphasis on working and playing together in a spirit of sharing and helpfulness will be easy and most appropriate while the group is being organized. This is the attitude out of which to develop true school or group spirit. While most of the stories of the week deal with relations to the one companion or chum, group coöperation can be built on this concrete idea, because such relationship develops capacity for wider friendships. In coming to the vacation school, a large part of the child's purpose, even when not consciously expressed, is to find friends. The school itself is to be a group of coöperating friends and playmates.

II. Loyalty

This involves faithfulness to friends, remaining true to them, as we do to members of the family, through difficulties and hardships on either side. Friendship once established requires loyalty and affection, as do the home relationships, in spite of misunderstandings or injuries. Forgiveness is an act arising out of insight and loyalty. Every friendship gives opportunities for forgiveness, and every friendship

that is enduring has a large element of that genuine loyalty which makes it possible to forgive. A young child begins to develop ardent loyalties. As he grows older he idealizes loyalty itself, so that sometimes his loyalty to his gang or group becomes his highest law. This tendency is good in itself and, when free from artificial stimuli and unworthy objects, should be given full expression.

III. Generosity, Sharing

The good friend and playmate wishes his companions to have good times and good things, too; and he revels in the act of group creation and possession of goods as well as in the sharing and giving of his own. Sharing what we have is one of the chief expressions of unselfishness, and of the love which is at the heart of every wholesome relationship. The generous habit is a concrete thing and can be developed only by doing. Stories serve to encourage and clarify the ideal but daily life in the school furnishes wealth of opportunity for generosity and sharing. To the teacher with insight no situation is insignificant.

IV. Sympathy

This includes the sharing not only of good times and possessions but also of trouble and difficulties. Sometimes the child feels that he does not wish to be bothered or interrupted in his play to help some one in difficulty, or even to feel sorry and to say so. But the normal child is responsive to need and should be given opportunities among his playmates to share the hard things as well as the pleasant things. Incidents from the life of Jesus will be the special inspiration here.

V. Appreciation

This means seeing good in other people and responding gratefully to their friendship and kindness. Sometimes friends do kind things for us, and we pay no attention. We know how badly we feel when we have done our best for some one and it doesn't seem to make him any happier. We can appreciate our friends by enjoying all they do for us,

by admiring all their talents and good qualities, and by telling them freely of our appreciation. Respect for personality, reverence for all that is good and beautiful, and finally worship of God in the fullest sense, arise out of early habits of whole-hearted appreciation in friendship.

BIBLE STORIES

MEMORY PASSAGES

I. Helpfulness, Coöperation, and Fair Play

1. I Sam., ch. 16.....Psalm 23 (if familiar); Luke 15:4-6; I Cor. 13:4-7
2. I Sam., chs. 14; 18:1-5...I Cor. 13:4-7; John 15:13
3. I Sam., chs. 19; 20.....John 15:13
4. I Sam., chs. 22; 23; 24;
26; 31.....Review of all passages
5. Mark 9:2-9.....John 15:10

II. Loyalty

6. Gen., ch. 37.....I Cor. 13:4-7; Matt. 5:43-48;
Psalms 121; 148 (selected verses); or 24:1-5
7. Gen. 39:1-6; ch. 41.....I Cor. 13:4-7; Matt. 5:43-48;
Psalms 121; 148 (selected verses); or 24:1-5
8. Gen., ch. 42.....Matt. 5:43-48
9. Gen., chs. 43 to 45; 46:1a,
7; 47:12.....Matt. 5:43-45
10. Gen. 47:13-28a; 50:15-22. Review of all passages

III. Generosity, Sharing

11. Luke 2:1-7.....John 3:16; Luke 1:47
12. Luke 2:8-20.....Luke 2:8-14
13. Matt., ch. 2.....Matt. 2:10, 11
14. II Kings 5:1-9.....Matt. 25:40; 7:12
15. Mark 8:1-9.....Review of all passages

IV. Sympathy

16. Mark 1:16-20, 29-33.....John 15:12, 14, 17
17. Mark 2:1-5, 11, 12.....John 14:1; Matt. 25:35, 40;
Luke 2:8-14

- 18. Mark 3:1-6.....The Lord's Prayer
- 19. Luke 7:2-10.....Review verses from the Gospel
of John
- 20. Luke 10:29-37.....Luke 10:27

V. Appreciation

- 21. Mark 10:46-52.....John 15:9-14
- 22. John 12:1-8.....John 15:9-14
- 23. Mark 12:41-44.....Thorough review
- 24. Review of a favorite story.Review of favorite passages
- 25. Closing Day.....Closing Day

STORIES FOR THE SECOND STORY PERIOD

I. Helpfulness, Coöperation, and Fair Play

- 1. A Boy and His Dog
- 2. Another Story of a Boy and His Dog
- 3. Sir Roland the Knight
- 4. The Land of Good Times
- 5. Outing Day (No story.)

II. Loyalty

- 6. The Legend of the Trees
- 7. The Boy, the Old Man, and the Tin Soldier
- 8. The Land of Whole-hearted Children
- 9. The Two Sisters
- 10. Outing Day (No story.)

III. Generosity, Sharing

- 11. Kind Moon Fairy
- 12. The Three Brothers
- 13. Story of Sir Launfal
- 14. Sharing Christmas
- 15. Outing Day (No story.)

IV. Sympathy

- 16. Where Love Is, There God Is Also
- 17. Dramatization or Retelling of a Story
- 18. The Little Boy and the Little Bird
- 19. George's Friends—a Story of the Near East
- 20. Outing Day (No story.)

V. Appreciation

21. Philemon and Baucis
22. The Blind Candy Man
23. Johnny Chuck Finds the Best Thing in the World
24. Preparation for Closing Day
25. Closing Day (No story.)

PLANNING THE WORSHIP PERIOD

Plan the worship periods carefully for each day, but do not be so rigid in the carrying out of your plan that there will be no opportunity to take advantage of last-minute inspirations. In one school the beautiful flowers brought by a friend just as the session opened were mentioned in a child's prayer of gratitude.

See that there is opportunity for all, teachers, children, and visitors, to have some part in addition to joining in the singing.

Always use the following material in planning worship:

1. Music

Instrumental, for march and offering
Songs (without drilling)

2. Scripture

Reading or
Reciting

3. Prayer

Gratitude

Petition, especially for blessing upon our homes and for children of other summer schools

(When definite projects of service are being carried on by the children, it will be natural to mention these in the petition.)

More and more vacation Church schools are adopting the daily offering idea: first, because the offering can be so used as to add dignity and significance to the worship period (as by our gifts we also worship); second, because it makes practically possible some of the service projects planned throughout the course. Otherwise the cost of materials and other items of expense might prevent the children from taking part in this important part of the vacation Church school plan.

Children should never be allowed to forget the purpose of the offering. They should also have a definite part in the planning of any project toward which their money goes, as well as having a part in doing the work called for by that plan. The use to be made of the offering might be discussed the first day, and the children allowed to think over the various suggestions they have made before voting the following day as to which they will adopt.

The offering as a part of the worship service must be carefully planned, in order that it may add to rather than detract from a worshipful attitude. Two of the children may be allowed to pass the baskets quietly, a different pair being selected each morning. Quiet music during this part of the service will do much to preserve the attitude of reverence on the part of the children.

SOURCES FOR WORSHIP MATERIAL

1. **Scripture.** This should be chosen from that which has become familiar in the Bible memory drill or through stories which have been told. Sometimes it is effective to use passages which are to be learned later. For instance, I Cor. 13:4-7, or a part of it, is appropriate in many connections. Avoid use of responsive exercises as arranged in the hymn books, for they contain too much that is meaningless to young children, they seldom correlate well with the program for the day, and the divisions in them are made in an artificial manner. The following ways of presenting the Scripture are suggested:
 - a. Reading by the teacher, or by one of the children who has carefully prepared beforehand and can do it with sufficient respect and naturalness.
 - b. Reciting by the teacher, or preferably by a child who has learned it well and can give it with simplicity and dignity.
 - c. Reciting together by the children. This reciting together is much more effective and natural than responsive reading, because the continuities of thought are not broken.
2. **Songs.** These should be chosen from those practiced in the song period. After the school is well started, the children should be given some freedom of choice, but the teacher should be careful that this freedom does not lead to prolonged discussion or argument. If discussion should be causing delay, swing into a

favorite song yourself and lead off in the program. It is a good thing to begin the day with a song, but it should be devotional in nature, leaving the secular songs until the devotional part of the program has been finished.

3. **Prayer.** Gratitude is a large element in public prayer, and it should be especially emphasized with children. They like to suggest things themselves, and this may be done in a brief conversation period preceding the prayer. The teacher should be careful to include in the prayer everything mentioned by the children, using their own simple language. If the general spirit of the school is free and unrestrained yet attentive and orderly, it may be well to let each child speak out his own sentence of gratitude for the one thing he mentioned in the conversation. This custom will lead the children into ease and naturalness in public prayer, but do not risk making prayer a farce by attempting this method before respect and attention have been achieved in the general deportment of the school.

There should always be a definite dedicatory prayer in connection with the offering. When children plan the use of their pennies and prayerfully dedicate them to a certain service, they are laying a genuine basis for Christian stewardship.

Use simple words. "Loyalty," "dedicate," "stewardship," and the like are not necessary in talking with the children.

The following is an example of a worship service that may be used, but this, of course, does not include elements that the individual teacher may find definitely significant.

MARCH, modulating to quiet music.

SONG: "For the Beauty of the Earth." Stanzas 1, 2.

SCRIPTURE: Psalm 23, recited by all.

SONG: "Saviour, Like a Shepherd Lead Us."

CONVERSATION: "What We Are Thankful For."

PRAYER: Thanking the heavenly Father for the sunshine, the trees, and the flowers given to the school; for father and mother; for the vacation school, and so on, and
Asking the heavenly Father to help us to share with each other, to bless other vacation schools, and the like.

CONVERSATION: Concerning the use of the offering; report on

its use if money has already been used in some service project.

OFFERING: Collected by the children, who bring it to the desk, and stand during

PRAYER, or Prayer Song.

(It may be wise to put the offering in earlier, to prevent the children's dropping or losing money, comparing amounts, and other distractions connected with the possession of the coins.)

ANNOUNCEMENTS: Of plans for the day, when necessary.

SONGS: Chosen by the children.

Another type of worship service, which may be used sometimes, is the dramatic. The illustration above is largely of the expressive type, growing out of present and personal attitudes, yet using passages from our cultural inheritance as channels of expression for a part of the worship. The Scripture and the songs are not our creation, but are chosen because expressive of our mood at the time, or of what we wish our mood to be.

In the dramatic type of service we place ourselves within the experience of other people and imagine how they would worship. Several great values grow out of the occasional use of the dramatic type:

1. Appreciation of other types of life, laying a basis for a deep tolerance and sympathy.
2. Sense of continuity, which comes when we realize that from the distant past to the present some of the same expressions have been loved and used.
3. Sense of common humanity, when we realize that heroes who have been idealized had feelings like our own and were thoroughly human. This makes our emulation of them more possible, and we get the inspiration of knowing great characters as if they were our friends.
4. Sense of God, as a spirit, transcending time and place. Children of Primary age often begin to speculate as to the nature of God. While we need not worry if they have rather physical ideas, we should be willing to discuss their questions when they come up. Telling them that God is a Spirit will not mean much to them until they

are ready to think in that way, but entering into the experience of the race in its conception of God as a Spirit will prepare them for this truth. A dramatic entering into the worship of long ago helps to prepare the way.

5. Objectivity. Looking at others, finding out how they did things and how they felt, wholesomely balances the subjectivity of looking within our own hearts at what we feel, hope, and desire. The subjective side is necessary and wholesome as the heart of our own worship experience but needs to be offset by something very objective. This balance saves from emotionalism while deepening genuine feeling.

The following is an example of the dramatic type of service, which may be used with great appropriateness while shepherd life is being studied. It will have to be introduced informally, by conversation with the children.

Imagine several shepherds, possibly at the time of David, gathered together in the evening, as they often gathered when they had to take their sheep so far to pasture that they could not return home at night.

They sit together under the stars. They tell stories of the heroes of their people. Perhaps one of the children in the school will recall one of the heroes and tell the story of Abraham, or of Jacob, or of Joseph. If the children have been in a church school before, they will know some of these stories, but in a rather detached way so far as historical sequence is concerned. Through this conversation they will be helped to realize that these heroes all lived before David, that they were all shepherd people, and that they all, including David, lived before Jesus.

Bring out the possibility that after they had talked awhile, David would play on his harp and sing. This may have been one of his favorite songs, especially when night came, and he was out in the wild places, far from home:

“I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from God,
Who made heaven and earth.

“He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.
God is thy keeper:
God is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
God will keep thee from all evil;
He will keep thy soul.
God will keep thy going out and thy coming in
From this time forth and for evermore.”¹

As the shepherds grow more quiet, perhaps one of them speaks of the stillness of the night, of how near to them God seems to be, and of how safe they feel. It will be natural, after thinking of the heroes of old, to remember that God has always loved and strengthened his people.

No doubt the shepherds would be thinking of all the things they were thankful for that night and that day, but they might not pray aloud as we do—at least, not in our words.

Suggest mentioning some of the things that the shepherds might have been thinking of in their hearts. Let the children mention many things. The list will no doubt include:

Good pastures; beauty of the stars; pure, cold water to drink; health of their sheep; strength of the shepherds to drive off the wolf; the heroes of old who were brave and strong; the sweetness of song; friends; many other things.

All these thoughts in their hearts they would express in saying or singing with David the song they loved best of all, “The Lord is my Shepherd.”

Or if they had been speaking of the clearness of the night, of the heroes of old who had led hard lives under the stars, Abraham in his wanderings, Jacob, when he made a stone his pillow, Joseph, when he was taken in that caravan to Egypt, and how the stars must

¹ This follows the American Revised Version in all except the use of God instead of Jehovah. Young children find little significance in “Jehovah.” As soon as they are ready for a more detailed historical study of the Old Testament, the term becomes meaningful to them. If one does not think it best to make such a mixture of versions, the King James should be used for The Psalms.

have been a comfort to them, perhaps David or one of the others used these words: (Use Psalm 148:7-13a.)

Reading or repeating the psalm together as we put ourselves in their places will be a real experience of devotion. After doing this it will not be necessary to moralize about our often feeling the same way when we are out under the stars. Let such worship remain objective in its presentation. The children will catch the emotional universality. Those who fail to do so at the time may realize it more fully the next time they look at the night skies. In any case do not spoil the joy of emotional discovery by describing the feeling to them or by trying to stimulate it before it develops.

Another dramatic type is the more formal, living to-day the worship which must have formed a large element in the Temple worship, a worship which was developing before the Temple itself was built. Many of the psalms are examples of the responsive service used in Jewish worship long before the time of Jesus, and it is this worship which Jesus knew and loved. Psalm 24 is one of the most beautiful of these psalms.

ILLUSTRATIVE WORK AND PROJECTS

Before or at the beginning of the school session, see that you are provided, as far as possible, with all the materials needed for the season. A complete list has not been given here. Study over the suggestions in the lessons and in the Supplement, consider which you will probably use, and list the materials needed to do these things. See that your Department is provided with children's scissors, thread, crayons, drawing and mounting paper, paste, and so forth. All the materials are simple and easily procured.

As far as possible get the children to bring materials from home which may be utilized, as magazines, pictures, bits of ribbon and yarn, dainty bits of cloth, et cetera.

The children may wish to make many things to take home, but since the object of our handwork is service, this motive should be emphasized from the first. In their zeal in these service projects most of the children will soon forget their desire to make things for themselves. Their Memory Books will be their one trophy of the summer.

Some schools make a practice of letting children take home finished articles if they pay for them. This solves the problem of

expense of materials, but it brings in a commercial hint that is not especially appropriate. Other schools are doing away with handwork entirely. This is merely evading a problem rather than solving it. For small children, at any rate, education must include work for the hands. It is not natural to keep a child in school for a half day at a time and not give him a chance to make something. If the urge to make and to create can be coupled with the impulse to serve, a sound handwork policy has been formed that will save a school from going to fantastic and wasteful extremes in this field.

PART I
TEACHING MATERIAL

PART I

TEACHING MATERIAL

Theme for First Week: Helpfulness, Cooperation, and Fair Play

PROGRAM I

HELPFULNESS

INTRODUCTION: These attitudes are illustrated in the several types of friendship which are found in the story of David, developed throughout the week.

It will not be necessary to announce or emphasize the topic of the week, as the children will appreciate and absorb the attitude from the objective presentation of the story, and from their work on the friendship projects which are to be undertaken.

Begin the day's program promptly. Plan to have a full program so that the children will go home with a fine impression of the school. If the school department is small, the problem of registration may be handled during the Game or Illustrative Work Period, or in a special period if the group is large. Although it may be necessary to have registration at the door as children come, the day will start with better spirit and enthusiasm if the doors open at the appointed time and the children march in to their places and begin a song period at once. Opening the first day with a brief devotional service makes the second day easier and stimulates, from the first, an attitude of reverence.

WORSHIP PERIOD: After they have marched in to music and have been seated, suggest songs that you have reason to think are well known from former use in Sunday school or vacation school. Sources for hymns suggested here and elsewhere in the course may be found on pages 169 and 170 of the Supplement:

“Saviour, Like a Shepherd Lead Us.”

“For the Beauty of the Earth.”

“The Lord Is Ever Near.”

(Avoid the more "babyish" of the songs already familiar from their previous use, as the boys especially are beginning to feel very much above the simple things. Although we must begin with some things that they know, there should be as much freshness and dignity about our program as possible.)

Make a short, simple prayer, in your own words, of thanksgiving for various blessings that are appreciated by the children. If you know your group well and find that you have good attention from the first, it will be practicable to let the children name things for which they are thankful before beginning the prayer. The Lord's Prayer may be repeated together if you prefer.

The use of Scripture in the Worship Period is worth while, but it may be omitted the first day. It might be better to wait until some special passages have acquired definite meaning and beauty to the children. Psalm 23 is most appropriate with the story of David, and there may be other psalms well known by the children, but postpone their use until stories and pictures of shepherd life have made them more meaningful.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: I Sam., ch. 16.

PREPARING FOR THE STORY: Show several good pictures, one at a time, of different phases of shepherd life. Ask the children various questions as to what they see in the pictures, and what stories they are reminded of. Find out what definite knowledge they have of the shepherd's duties and hardships, what his rod and staff are for and what they look like. If your group is small enough the conversation may be developed to quite an extent before the children become restless or inattentive. Always be careful not to lose your group through too long continued portions of the program or through carrying the informal method to the point of disorganization.

THE STORY: Once a long time ago, in a country where many shepherds lived, a king was needed to care for their country. Saul, their brave leader, was no longer young and strong, and there were fierce enemies on every side of them.

Then Samuel the prophet called to him Jesse, an old shepherd, and his sons, because the sons of Jesse were strong and good. God had told Samuel that one of them should be king. Samuel knew that God would show him which son was to lead God's people.

So Jesse came with his sons. First Samuel saw Eliab, but did not choose him. Then the father, Jesse, called his son, Abinadab, but Samuel knew that he was not the right son. Then Shammah came out and walked before Samuel and Samuel knew that he would not do for king. Thus seven of the sons of Jesse walked out before Samuel and Samuel could only say that he was sure God had not chosen any one of them to be king.

Samuel was very much disappointed. He looked up at Jesse and asked, "Are all your children here?"

Jesse looked rather surprised and said: "Why, yes, all except the youngest. Of course, he isn't here; he is keeping the sheep."

"Send for him at once," said Samuel, "I'll not even sit down or rest until I have seen him."

So Jesse sent for his youngest son who was away out in the meadows with the sheep. As it happened, David had all his sheep in a smooth, grassy place where there were no rocks to hurt them and no steep banks, so when he saw the messenger boy coming for him, he asked another shepherd near by to watch his sheep and hurried to the prophet. He wondered and wondered what was wanted of him, for he was just a young sheep boy, spending all his time out in the meadows and woods.

As soon as Samuel saw David, he knew that this was the son whom God had chosen to be king. David was not only tall and straight and beautiful, but his eyes were clear and honest, his movements quick and alert, and his whole manner modest and kindly, just as if he were ready to help somebody.

So Samuel took the horn of perfumed oil and anointed David there before his father and all his brothers. That meant that some day when he was older and Saul was no longer able to lead the people, David would be the king.

While David was in the meadows caring for his sheep, the old king, Saul, was having a hard time. Everything seemed to be going wrong. The enemies on every side were camping closer, and Saul was afraid. He forgot to trust in God for strength. He felt as if he didn't know what to do next. So he stayed in his tent and sulked. He worried so much that it made him ill. Everyone tried to cheer him and encourage him by reminding him of all the wonderful things he had done in the past, but it did no good.

Then one of the men said: "Why not command us to seek out a

man who is a skillful player on the harp? He will play for you and help you to forget your sickness and trouble."

Saul said, "Yes, find a man that can play well and bring him to me."

Then one of the men said, "Behold, I have seen a son of Jesse the Bethlehemite, that is skilful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person; and God is with him."

So Saul sent messengers to Jesse, and said, "Send me David thy son, who is with the sheep." The messengers ran as fast as they could. They told Jesse that Saul was ill and wanted David to come and play on his harp. Then Jesse got David ready to go to the palace. David was to take his harp, of course, and, besides that, presents for the king—bread, a bottle of wine, and a young kid—plain, simple things to be sure, but things which they thought might tempt the appetite of their king.

When David came in, Saul was in his tent all alone. David brought the gifts that his father had sent, and when he saw the king there with his head on his breast, looking so sick and discouraged, David loved him with all his heart. He longed to help him more than he had ever longed for anything else in his life. So David played his harp and sang to Saul. He sang all the stories and thoughts which ran through his mind when he was out under the stars with the sheep; he sang of all the wonderful things that Saul had done for his people; and then he sang of life itself, how good it is, with so many beautiful things to see and to enjoy. Saul listened and listened, and then he smiled. Saul felt almost well again, and he made young David, who loved him so much, his armor-bearer.

AFTER THE STORY: When the story is finished ask the children for the Shepherd Psalm, reminding them to imagine themselves alone with the sheep in some wild spot, as perhaps David was when he made and sang the song, and to imagine David singing this very song to Saul while he played on his harp. It may have been this very song that put hope and courage into the heart of the tired old king.

BIBLE MEMORY WORK: If Psalm 23 is quite familiar to them, and it probably will be, some new memory work may be started. Use Luke 15:4-6. Say it to the children and then let them say it with you several times. Do not wear it out and make it tiresome by try-

ing to commit it thoroughly the first day. Also read I Cor. 13:4-7. Then re-read the verses, explaining the difficult words. Have the children try to say these verses with you several times.

ILLUSTRATIVE WORK: Throughout this summer course, there should be illustrative handwork to make vivid all the Bible stories. Let each child make a "Memory Book" in which he will daily illustrate the Bible stories. Each child should have a large envelope in which to keep his materials, part of which should be furnished the first day—cardboard covers, mounting paper, and drawing paper. Provide writing paper, too, if you want the children to write the memory passages. Perhaps it will be enough this first day to let them fasten their books together (they will be eager to do this) and mount a shepherd picture, if you are providing them with small Perry pictures for this purpose. If you cannot provide pictures for mounting they may begin their own illustrating on the first day, although the first story does not provide so much dramatic interest as will later stories. If they have had shepherd stories before, they will be able to recall the many different things the shepherd has to do in the course of a day, and also the dangers which the sheep encounter. Each child might choose one of these situations to illustrate. If the Department has a sand table the shepherd's day may be worked out on that. Pebbles, twigs, and bits of green *crêpe* paper will be all that is needed for making sheepfold, rocky hillsides, bits of woodland. The shepherd and the sheep should be cut from stiff paper after the children have drawn them free-hand. Do not feel that you must have patterns for guiding the children in their drawing and cutting. Their crude free-hand attempts will mean much more to them and give them better training. Whatever guide they are to have in drawing should come from looking at copies of good paintings.

GAME PERIOD: Games of various types are given in the Supplement, with a list also of other games to be found in Jessie H. Bancroft's "Games for the Playground, Home, School, and Gymnasium," which every worker with children should have at hand. After sitting awhile the children will want a lively game. This should be followed by a game, less hilarious, that preserves group spirit. Always finish the Game Period with a game that leaves the children seated in orderly fashion or lined up so that they can swing into a

march to their seats at the sound of the piano. It may be well to have a longer Game Period on the first day, as no projects are under way and they have not yet become deeply interested in the hand-work. As projects and dramatizations grow out of the story interests, there may be many days when no Game Period is needed. The time will be coveted for these other interests. But this first day it is well to remember that the children are still restless after their freedom from public school and need a few days to become adapted to the periods of sitting that are involved in even the most free and informal of schools. Let the children have a thoroughly good time during this period but be careful not to prolong it until the children are overexcited so that control will become difficult. Avoid playing games suggested by the children unless you know just what they are and can lead them yourself. It is good project teaching to let children conduct games, but not games that you do not know and cannot direct. It is best to have attractive games in mind, to give your directions for them in a prompt, businesslike manner, and to swing quickly into a fresh game before interest lags. Any articles or utensils needed in playing certain games should be provided by the teacher before the school opens so that there will be no delay in presenting them. Floor space and the arrangement of the room for games should be figured out beforehand, so that prompt directions may be given to the children for rearranging the room. Thus all those little delays which so often give opportunity for mischief or inattention will be avoided. To-day use "farmer in the dell," "flower basket," and "buzz."

MUSIC PERIOD: This period will follow more appropriately after games than after quieter, more confining periods. Children will pass from games to music with zest when they are often loath to "settle down" at once for another lesson or story. When the music is finished they will be tired, yet keen enough to revel in the second story. From the lists given, choose songs as appropriate as possible.

The chief aim of this period should be direct expressional outlet for the children. It should be planned and guided in the most careful manner. As expressional material it should be chosen with the closest possible correlation with the Bible and other story material. At the same time it will be well to think ahead so that songs needed in the near future may be practiced, and thus made available for the worship service, in which, of course, there should be no time

spent in drill. Only well-learned songs should be used in the opening worship.

In order to make the Music Period a time of joyous expression as well as of drill, spend only a few moments on each song taken up for the day. The attempt to learn a song completely and accurately in one lesson often means lagging interest and mechanical repetition with little zest. If dropped after a few repetitions, a song may be taken up the next day with interest, and in a few days it will be learned.

A good way to begin the teaching of a song is to sing it to the children. Then let the children hear it played on the piano, without singing. Then have the children sing with you, softly at first, so that the air from the piano may be clearly heard, and thus guide them in the melody.

The following habits should be avoided in the Music Period:

1. Urging the children to sing as loudly as possible, to "raise the roof," and the like. The song leader is tempted to consider mere noise an indication of enthusiasm. It is not enthusiasm for noise that we want, but the act of entering into the real meaning of the song. If the song is stirring, full of joy and activity, let the children sing with great zest and marked time, but even with such a song, avoid overloud shouting. It is not good for the children's voices and its psychological effect is even worse, since a sort of mob feeling rather than genuine group spirit is thus aroused.
2. Avoid too long a drill on one song and too many repetitions of difficult passages. Sing each verse as a whole rather than drilling on separate passages. Where mistakes are made, mention the fact to the children and show them the right way; then let them try it again. Never illustrate their mistakes by repeating them yourself but show them the right way.
3. Avoid learning words without music. Much rote drilling on the words may take some of the zest out of the song, or it may result in a mechanical, singsong fashion of repeating the words. The words, with their music, say something to the heart of the child. Both are involved in the emotional appeal, and hence much of the expressional value is lost when there is separate drill on the words.

In planning the period as a whole, see that there is variety. Follow a song of one type by a quite different type. Give the children much opportunity to choose favorite songs. Fifteen minutes will probably be long enough for one period.

SECOND STORY PERIOD:

A Boy and His Dog

The dog, Patrasche, had a yellow coat. His wolflike ears stood up straight. Legs and feet were sturdy through years of hard service. He was born of parents who had worked hard all their days. He had known no life but hard toil, curses, and blows. Before he was fully grown he had been put into the collar to draw carts, for he had belonged to a peddler who wandered over the land north and south, from the blue sea to the green mountains. This man was a drunkard and a brute.

Patrasche was very strong; so he did not die, but managed to drag out a wretched life under the brutal burdens, the cruel lashes, the hunger, the thirst, the blows, and the curses which fell to his lot.

One day, after two years of this hard life, Patrasche was going along as usual on one of the dusty, unlovely roads that lead to the city of Rubens. It was full midsummer and very warm. His cart was piled with heavy goods. His owner sauntered on without noticing him otherwise than to hit him now and then with the whip. The man had forbidden Patrasche to stop even a moment for a drink of water. Going along thus, in the full sun, on a scorching highway, having eaten nothing for twenty-four hours and not having tasted water for nearly twelve, blind with dust and sore with blows, Patrasche staggered and fell.

He fell in the middle of the white, dusty road. His master gave him kicks and curses, but the dog did not move. To stay and look after the dog that had served him did not occur to the master, who was eager to get on to the town of Louvain where he might sell his goods and join in the merriment of the carnival.

After a time, among the holiday makers, a little old man, a soldier who was bent and lame and very feeble, came past. He made his silent way slowly among the merry-makers. He glanced at Patrasche; then he knelt down in the grass and weeds of the ditch and looked at the dog with kindly eyes of pity. With him was a

little rosy, dark-eyed child of a few years old, who pattered in among the bushes and stood looking seriously at the poor, quiet beast.

Thus it was that these two first met—the little boy, Nello, and the big dog, Patrasche. The old soldier, with much effort, drew the dog home to his little hut and tended him with so much care that the sickness brought on by heat and thirst and exhaustion passed away and health and strength returned. Patrasche staggered up again upon his four stout legs.

For many weeks he was useless, but all this time he heard no rough word, he felt no harsh touch, but only the pitying murmurs of the child's voice and the caress of the old man's hand. He had a corner of the hut with a heap of dry grass for his bed. The old man and the little child grew to care a great deal for the big dog. Patrasche was grateful and there was a great astonishment in his big, wistful brown eyes because there were no curses and blows to arouse him to work. His heart awakened to a mighty love for his new friends, a love which would never die.

The old soldier earned a poor living with a small cart, in which he carried milk cans for neighbors who owned cattle outside the city. But it was hard work and it was quite a long distance to get to the middle of the town, for he lived at the very edge of Antwerp.

Patrasche watched the milk cans come and go, and one morning when he felt well and strong again, he arose, walked to the cart, and placed himself between its handles, saying as plainly as could be that he wanted to help the old man whom he loved. At first Jehan Daas tried to stop him, but the dog would not give up and even tried to drag the cart with his teeth. At last old Jehan Daas gave in and harnessed the dog to the cart. Every morning after that Patrasche pulled the cart.

How thankful Jehan Daas was for Patrasche when the cold, long winter came! The old man was growing more feeble and really could not have dragged the cart himself through the deep ruts in the high drifts of snow. As for Patrasche life seemed wonderful to him after the blows and the hard work with his other master. To step out with this little green cart, never heavily loaded, beside the gentle man who paid him with a kind word and a soft patting of his head, was only play. Besides, his work was over by three or four in the afternoon, and then he was free to lie in the sunshine or to romp over the fields with little Nello.

A few years later, the old man became so paralyzed with rheumatism that he could not go out any more. Then Nello, who was six years old, and knew the town well from going so often with his grandfather, took his place beside the cart, sold the milk, and received the coins in exchange. Nello and Patrasche did the work so well that when summer came there was no need for the old man to take up the work again, so he would sit in the doorway in the sun and see them go out by the garden wicket, and then he would dose and dream and begin to watch again when the clock struck three, for that meant that Nello and Patrasche would soon be coming home. So the days and the years went on, and the lives of Nello and Patrasche and grandfather were happy.

In the spring and the summer especially were they glad, for then there were long hours of play out of doors for the boy and the dog. They liked best of all, when their work was done, to lie in the grasses on the side of the canal and watch the boats drifting by and smell the salt sea and the blossoming scents of the fields.

In all that they did, whether work or play, Nello and Patrasche helped each other and shared with each other. It was only with Patrasche doing his share of the work that Nello could take care of the little milk business, and it was only together that they could have their fun.—*Adapted from Ouida.*

PROJECTS: As the project work for the summer is to center around the relationship to friends and playmates outside the home, it will be well to carry out the projects in the neighborhood if possible. The teacher may have learned before the opening of the school of a crippled or shut-in child whom the children can make happy during the summer. The children may know of others. In deciding to share the summer's joys with such playmates, the teacher should guard carefully against any element of patronage that may creep in. This is very apt to happen when the project centers around a shut-in who has been an object of charity. The teacher will need to study each shut-in situation carefully so as to guard against the development of any undesirable attitudes. Parents, too, may not wish their children to take gifts into these homes. This fact should not necessarily stop us in our project, for it may be that, handled with tact, the whole undertaking will make for better respect and appreciation among parents as well as children. In any case of a project so personal, the teacher should

establish his own friendship with the shut-in and with the family. Such friendship, if thoroughly genuine, will itself give a bit of wholesome prestige to the unfortunate child. Of course, avoid using with the children the terms "shut-in" and "unfortunate" to such an extent that they become labels. If the school is in a large city, it can work through the social service department of a children's hospital, which is always glad to get pictures, scrapbooks, toys, dolls, and flower baskets.

If it is preferable to have the service projects devoted to the Church, to foreign or home mission fields, or to children of the Near East, secure literature—and pictures, too, if possible—so that the needs and desires of other children may be learned, and so that through conversation with your children, using the pictures and stories furnished, you may lead them into the desire to share. There may be a Near East office in your city. If not, send to 150 Fifth Avenue, New York City, or to the Board of National Missions and the Board of Foreign Missions, 156 Fifth Avenue, New York City.

Ask the children to bring old magazines that there may be a large source of pictures for scrapbooks. If you have magazines on hand and there is time the first day, they might look for pictures of dogs.

PROGRAM II

WORKING TOGETHER

WORSHIP PERIOD: Follow the first day's simple worship plan quite closely during the first week, introducing fresh song material and Bible passages only when these have been well learned during the other periods. This plan will insure smoothness and order at the beginning of the day. The children will know what to expect and will enjoy carrying it out with precision. It is only when confusion has been eliminated, and some amount of unified action has made the school a "group" in a real relationship sense, that novelty and variety can be safely introduced. The first changes that are introduced need not be radical departures from the general program of the day, but the using of fresh material in any one section.

After a school has become a real unit, after days or probably weeks together, it is sometimes refreshing and stimulating to turn over a large section of a program or a day to dramatization,

with the preparation of properties, or to the working out, or the finishing, of a definite service project which has been started. Such concentration for a longer period will then be possible, and the overturning of the program which has become so familiar will not make it difficult to swing into it again on another day. The longer period for dramatization or for a project will bring surprising achievement and will have great educational value for the children, because of the experience of enthusiasm and concentration and the relish of achieving something complete, even though to the teacher it may be crude and imperfect.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCES: I Sam., chs. 14; 18:1-5.

THE STORY: King Saul had a brave son whose name was Jonathan. Jonathan was always hoping he could find some noble thing to do, something that would help his father and help his people.

Now there was a pass leading up a near-by hillside to the place where Israel's enemies, the Philistines, were encamped. On one side of it there was a rocky point, and on the other side there was another rocky crag. One rocky point was toward the north and the other was toward the south.

So Jonathan said to his armor-bearer, "Come, let us go up to the garrison of these cruel people who give us so much trouble, and it may be that God will help us, for God is just as able to save Israel through a few people as with the help of a whole army."

His armor-bearer answered, "Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart."

So Jonathan and his armor-bearer climbed up the steep, rocky pass. It was rough and slippery in places. Their armor was heavy, and the armor-bearer had the heavy shield to carry, too. Finally they reached the top. Just as they came within sight of the garrison, some of the Philistines spied them and called to the others, "Look, the men of Israel are coming out of the holes where they have been hiding themselves!" They were not at all afraid of a few plunderers come out of their holes in the woods, so they called tauntingly, "Come on, come on, and we will show you something!"

Jonathan sprang forward and as he hurried up the steep pass, he said to his armor-bearer, "Come up after me, for God is helping us and our enemies will be frightened and we shall win a victory."

Then Jonathan climbed up the rest of the way to the garrison, scrambling on his hands and feet because it was so steep, and his armor-bearer came close behind him.

When the men of the Philistines saw them, they were certainly surprised and frightened. "Surely," they thought, "this must be the whole army after all or they wouldn't be so bold as to come right up to the garrison!" So the Philistines fell back and fled, and all their camp trembled with fear.

Back in the camp of Saul there was surprise, too, for very soon they saw a part of what was going on. Saul had a watchman who was always looking across the valley to see what the enemy might be doing next. He was stationed on a high point from which he could see for miles around. When he saw a great crowd of Philistines running away from their camp and running here and there as if they didn't know what they were doing, he knew that some of the men of Israel must have put them to flight. So Saul ordered that all the men be counted to see who was gone. The count was taken and it was found that those who were missing were Jonathan and his armor-bearer. Then Saul and the people knew that Jonathan had won a great victory for them.

Jonathan went back to his father to tell him all that had happened. As he came up to his father he saw with him a young man whom he had never seen before. It was David. As Saul and David were talking together about the giant Goliath that David had just killed, Jonathan stood listening, and looking at David, who was so straight and strong and beautiful, and Jonathan loved David in his heart more than he loved his own life. So Jonathan and David promised each other they would always be true friends.

Then Jonathan took off the beautiful robe that he had on and put it on David, and gave him his girdle and his sword and his bow.

Saul decided to keep David near by, instead of allowing him to live at home and tend the sheep. David went out wherever Saul sent him, and behaved himself wisely. So Saul set him over the men of war, and David and Jonathan helped each other in everything.

BIBLE MEMORY WORK: I Cor. 13:4-7; John 15:13.

Say these verses over several times, but keep the drill periods very short. In connection with the Bible work to-day, and correlating with the story just told, emphasize the fact that Jesus had friends,

too, and that he loved them as David and Jonathan loved each other. Use the incident in John 1:35-42, telling it in simple words.

ILLUSTRATIVE WORK: Let the children choose scenes from the story to draw in their Memory Books.

1. A rocky wall with Jonathan and his armor-bearer looking over the top.
2. Jonathan and David meeting and clasping hands; Saul's tent in the background.
3. Jonathan giving David his sword and his bow.
4. The things Jonathan gave David—robe, girdle, sword, bow.

GAME PERIOD: Use "guess who?" described in the Supplement. This is a game which divides the Department into two groups, each coöperating within itself. The choosing of sides should be done in some quick, impartial way, as by numbering. The mild competition between the two groups or sides will be more than offset by the fact that each side in turn provides entertainment for the other side.

The most strongly coöperative influence in the game comes from the fact that each phase of it dramatizes a coöperative phase of work in society. Note that there is a suggestion for representing a scene from the David-Jonathan story.

MUSIC PERIOD: Choose one of the prayer songs or the songs of gratitude from the list in the Supplement, and get it ready for later use in worship.

Suggested songs:

"This Is My Father's World."

"When Thy Heart with Joy O'erflowing."

SECOND STORY PERIOD:

Another Story of a Boy and His Dog

Nello was only a little boy and Patrasche was a big dog, but they were chums. They always played together, romping in the meadows and wandering by the river. The boy and the dog worked together, too, for Nello and his old grandfather were very poor and all the money they had they earned by peddling milk from a little cart.

Patrasche dragged the cart, and Nello sold the milk. The old grandfather could no longer walk very far, so he sat by the gate at home and watched for the little boy and the big dog to come back.

They were all very happy, because they loved each other and were kind. Their hard work seemed easier because they all helped one another, and they had many happy hours when their work was done.

In winter life was hard, for Nello and Patrasche had to get up long before light and stagger through ruts where the ice cut their feet. Sometimes they were still very hungry when they went to bed at night. But even when it was hardest, Patrasche was grateful and content. He did his duty each day and the eyes that he loved smiled down on him. That was enough for Patrasche.

Nello had a secret. He dearly loved pictures. He used to dream of that day when he would be a man and would paint his own. There was only one person to whom Nello told his great love of pictures and his longing to make them: that was Alois, the miller's little daughter. The miller lived at the old red mill by the stream, and he was the richest man in the town. Alois often played with Nello and Patrasche, running in the fields, gathering flowers and berries, or playing before the fire in the millhouse. Alois had many pretty dresses and fine lace caps and was always happy. She liked to romp and play with the boy and the dog.

One day her father, who was a stern man, found them all three in a meadow behind the mill. His little daughter was sitting in the hay with Patrasche's head in her lap. Around them both were wreaths of red poppies and blue cornflowers. Nello was sitting near by drawing their picture on a smooth pine board.

The father, Baas Coge, was pleased with the picture but he was not so pleased with his little girl's friendship with a beggar, for so he thought of Nello. He sent Alois into the house to help her mother and he took the piece of wood from Nello's hands.

"Do you do much of this foolishness?" he asked.

"I draw everything I see," Nello answered, bashfully.

"It is foolishness and a waste of time," the miller said, crossly, "but it does look like Alois and so I'll keep it. Here is a silver bit for it."

Nello wouldn't think of taking money for a little thing like that, so he put his hands behind him and turned sadly away. When the miller went into the house he told the mother not to let Alois play with Nello any more because Nello was a beggar. So Alois was kept in the house much of the time, and sometimes the tears fell on her sewing when she missed her jolly playmates. Nello was sad and

lonesome, too, when he went by the mill. No one ran to meet him or even waved from the window.

He was the most lonely when Alois' birthday party came. Always before he had been invited, but this year they did not ask him to come. Nello thought it was because he was so poor. Some day he would paint great pictures, and then he would not be poor, and no one would call him a beggar.

So the years went by and Nello was a boy of fifteen. As he was growing stronger, Patrasche was growing old and not so strong and lively as he used to be. Often Nello tried to have him stay at home by the fire on a cold winter morning, for Nello was strong and could push the cart himself. But Patrasche would not give up. As long as he lived and could move he would do his share and stand by his master.

One night it happened that there was a great fire at the mill where Alois lived. The house and the mill did not burn, but many of the sheds did. All the people of the town were frightened and came running, and everyone wondered how it got started. The miller didn't know but he seemed to have his suspicions and hinted something about seeing that beggar, Nello, hanging about the place that very evening.

It is surprising how much harm a few little words can do sometimes. Before many days the story had spread around the village that Nello had set fire to the mill. Of course many people were sure that it was not true, but Cogez, the miller, was a rich man and they wouldn't think of disagreeing with him. Some people began to think Nello quite a worthless beggar and so stopped taking milk of him. Then poor Nello was poor indeed.

Christmas time drew near. The weather was wild and cold, but all was merry in the homes of the town. Everywhere there was happy preparation, with cake-making and big logs burning in the fireplaces.

The day before Christmas, as Nello and Patrasche were struggling along through the falling snow, Patrasche suddenly stopped, scenting something in the snow. When he had nosed it out, Nello picked it up. It was a small leather pocketbook. It was full of bills, probably enough to make a man rich. Looking it over carefully, Nello found the name of Cogez on it, so he hurried as fast as he could to the mill.

When the door of the millhouse opened, there stood the miller's wife crying and Alois clinging to her.

"Is it you, poor lad?" she said kindly. "Hurry away before the Baas sees you. We are in great trouble to-night. He is out looking for a lot of money he lost riding home in the snowstorm."

Nello put the pocketbook into her hands, and called Patrasche into the house. "Patrasche found it to-night," he said hurriedly. "Tell Baas Cogez so, and keep the dog here. I am sure the Baas will not turn him out when he is so old and so hungry."

Then Nello shut the door quickly and was gone. Patrasche threw himself against the door and whined and whined for his master. They tried to lead him to the warm fire, and to tempt him with meat and with cakes, but he would not stir away from the door. When the miller got home he was pale and frightened, for he had not found his money. "We have looked with lanterns everywhere; it is gone." But it didn't take his wife long to tell him what had happened and then there was joy again in the millhouse. But there was one there who would not eat or play, or even rest by the warm fire, and that was Patrasche, who would do nothing but lean and push against the door.

"He wants the lad," said Baas Cogez kindly. "Good dog! Good dog! To-morrow morning early I will go to Nello's. He shall spend Christmas day here, and any other day he wishes."

"Really, truly?" cried Alois. "And we may play together all day?"

"Yes, yes," answered her father. "I have been unfair to the boy, but I'll make up for all that, and we'll all have a fine Christmas together."—*Adapted from Ouida.*

PROJECTS: Some sort of project should be well started by the second day. If shut-ins of the neighborhood are to be made happy, the first project might be flower baskets. Let each child prepare a basket and let the whole group go together to call, with their baskets filled with flowers. If it is not wise for so many to go, let a committee, or two messengers, be chosen to deliver the flowers. The first outing of the summer might be a wild-flower excursion and picnic if the school is near to woods or fields. Large baskets with dampened papers will keep the flowers fresh, and the teacher, with committee or helpers, should get the flowers into water on the return from the

picnic. The night in water will make the flowers better able to stand the trip to the sick room the next day in the cornucopias or baskets made by the children.

If your school is in the city, the children should devote their offerings for several days to a fund for buying flowers at a market or shop. Larger quantities for the price can generally be found at the open-air markets. A few blossoms with some feathery grasses, or even sprays from fine-leaved shrubs, will make an attractive cluster for a cornucopia. These little flower baskets will also be very acceptable at a children's ward in the hospital.

The containers may be made to-day and to-morrow, the outing for flowers be planned for Thursday, and the trip for delivery for Friday. The Supplement gives simple basket suggestions.

Let this whole project be a coöperative affair so far as possible. Avoid doing things which the children should have the joy and benefit of doing themselves. Although the baskets are made individually, all may coöperate in caring for and arranging the flowers. Different parts of the task should be assigned to the various children; one might count out the flowers into bunches of five or six, another tie the bunches loosely, another, or several, wrap the stems in dampened paper. Several might work together at decorating a large basket to be filled with blossoms of every kind procured. This larger basket may be placed on the table or piano of the schoolroom or may be taken to a near-by shut-in. Cleaning up after the work should also be a part of the project. Let several clean the table, another put away materials, another brush up the floor, and so on.

Providing and arranging flowers for the room is something that can be done by the children throughout the summer. If it is possible to go to the woods for some of the outings, ferns may be taken up and placed in boxes or baskets for the windows. This is school service rather than social service, but it is a coöperative project that gives the children opportunity to work together and stimulates their pride and enjoyment in their room.

If scrapbook-making, or picture-mounting on cards not to be bound in books, which are much easier for sick children to handle, is to be the first service work, let them begin choosing and cutting the pictures from the pages of old magazines. I say pages, for the teacher should carefully censor and annotate so that only the appropriate and attractive pictures shall come into the children's

hands. They will not mind the elimination which has been practiced. A careless teacher will put complete magazines of any sort into the children's hands, because that is so easy to do, only to be disappointed later when scrapbooks are spoiled by meaningless pictures of clothing and other advertisements which hold a momentary attraction for the child. It will be found interesting to collect certain sorts of pictures, as, for instance, dogs; children with animal pets; outdoor sports; things we are thankful for; ways of doing something for one's friends; flowers; homes; babies; and so forth.

"Rainy Day Books" are attractive gifts for those who are not strong. They should be quite small, and thus easy to hold. Their "cuteness" will appeal to the children. Small pieces of drawing or mounting paper may be used, and they are especially gay when made of various colors. On one page should be just one verse or joke cut from a magazine or written in by the child and on the opposite page a sketch or a tiny picture cut from a magazine. Sometimes pictures can be found which illustrate the verse or anecdote, in part at least. The whole should be tied with a bit of bright cord or ribbon. Further suggestions may be found in the Supplement.

An especially attractive scrapbook project may be carried out as follows: In the summer school an older child often brings a small brother or sister to visit, or to have the child taken care of while the mother goes out. Or possibly a new member of the kindergarten is too small or shy to fit into all the school program at once. A good "ice breaker" for such a guest or newcomer would be a scrapbook full of colored pictures of babies and animals—such pictures as may be found in the illustrated magazines. Such book or books can be made by the Primary Department coöperatively, letting each child work out one leaf, and using bright-colored papers at least ten by twelve inches. Sometimes two can work together at the same page, one cutting out pictures, the other pasting. The purpose of the book and the type of pictures suitable for it should be clearly understood by the children.

Remember that a coöperative feature of all handwork periods is the care of equipment. This should be so organized that each child has a share in the general task. One should pass papers, another pencils or crayons, and another get out the paste; if this supply is kept in a large jar, a number of portions should be taken out into

small dishes or on pieces of cardboard, and placed at convenient intervals on the work tables. Sometimes all such work is done by the teacher, or given to an older child acting as assistant, thus failing to take advantage of one of the best opportunities for training in coöperation and also in skill in handling things. The same method should be used for taking care of materials at the close of the hour, when there will be the added duties of clearing the table of scraps and brushing up the floor. To allow children to run away from handwork periods leaving "a mess" that the teacher or janitor must clean up is harmful training that leads directly to several unethical attitudes. All this work will be done with zest by the children, although often clumsily, if the tasks are well assigned to give each a share of the work.

PROGRAM III

WORKING TOGETHER WHEN THINGS GO WRONG

WORSHIP PERIOD: Carry out the worship program in the same order as on the other two days. Vary it by using songs from the Music Period of the day before. They are probably well enough learned to use at least the first stanza of each. If one of the prayer songs is pretty well started, use it to dedicate the offering.

Songs: "For the Beauty of the Earth."

"This Is My Father's World."

Prayer: Have the children name in turn the things to be mentioned in the prayer of thanksgiving. The teacher's simple prayer should be based on this list, with a brief petition at the end for other schools where boys and girls, playmates, are working and playing together, and for happiness and health for the friends for whom baskets or other things are being prepared in the school.

Prayer Song.

Scripture: Luke 15:4-6, or short passage from I Corinthians, whichever has been better learned in the Bible drill period of the day before.

Offering: Collected by two children and accompanied by soft music on the piano. Offer short prayer of dedication while

the two who have collected stand together at the front with the offering. The brief prayer should mention the object to which the offering is being devoted. Use an appropriate stanza of a prayer song if possible, instead of a prayer by the teacher.

Song: Chosen by the children.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: I Sam., chs. 19; 20.

THE STORY: David was a shepherd lad who had spent most of his life out on the hills with the sheep, but he was made armor-bearer to King Saul, and it had been decided that some time he was to be king. He did many brave things, and he had killed the great giant, Goliath, who had given the Israelites so much trouble.

David was telling Saul all about Goliath. Just then Jonathan came up. Jonathan was Saul's son. He had never seen David before, but from the first he loved David, and the two became the best of friends. Jonathan was a prince, for he was the son of a king, and he had many nice things that David did not have, for David was just a poor shepherd boy. So Jonathan decided that he would show his love by sharing with his new friend. He gave David his coat, his girdle, his sword, and his bow.

Although Jonathan loved David so much, Saul only pretended to like him, for every day he was growing more jealous of David. Before long Saul was hating David so bitterly that he wanted to kill him. Day and night he thought and schemed to find some way to get rid of David. Finally he spoke to Jonathan and to his servants about David's being a dangerous person who was getting too much power; he wanted one of them to kill David.

Jonathan felt very badly about this, for he loved David better than he loved himself. Jonathan scarcely knew what to do. He didn't want to disobey his father and he felt that he couldn't be untrue to his friend. Besides, David had done so much for them all that it wasn't right to turn against him in any way. So Jonathan decided to tell David all about this terrible anger Saul felt toward him; perhaps they could think of something to do. He hurried to find David and he said to him: "Saul, my father, is seeking to kill you. Be very careful in the morning and do not come to Saul. Stay hidden in a secret place that we both know about in the field."

Then Jonathan talked of David to his father and of all the good he had done for the people. "O father," he said, "do not do any harm to David. He has never harmed you in any way, and everything he has done to you has been good. He took his life in his hand, and saved us from the giant Philistine, and God gave a great victory to all Israel because of this. You saw it yourself and rejoiced with us all. Now why do you plan to kill him when you have no cause at all?"

Saul listened to Jonathan. He decided that he was not angry at David at all. "As God lives," he declared, "David shall not be put to death!"

After they had finished their walk and their talk together, Jonathan hurried to find David in his hiding place, and told him all the talk with his father, and how Saul had declared that David should not be killed. "He really cares for you just as much as he ever has, and he is not angry at all any more," explained Jonathan. So they both went back together to Saul and they lived together and were all happy.

Then the war broke out again, and everyone was afraid that the Philistines were coming back to take their land from them. But it didn't take David long to put them to flight, for all the Philistines knew of his wonderful bravery and how he had killed their greatest warrior. When everyone was rejoicing over being saved and praising David for his great bravery, Saul began to be jealous again. "This mere lad has everything his own way and gets all the honor," thought Saul to himself. So the hateful, selfish thoughts grew and grew until again he was watching for a good chance to kill David. This time he didn't say a thing to anyone, but looked for a chance to take David by surprise. A good chance came very easily. Saul and David were sitting in the house. Saul had his spear, and David was playing on his harp. All at once Saul threw his spear at David. But David slipped out so quickly that the spear struck the wall, and Saul was left alone.

That night Saul sent messengers to David's house to watch for him and to kill him, but David had escaped. He went to the Prophet Samuel, the one who had anointed him king. He told Samuel all the things that had happened, and especially how King Saul had turned against him. David didn't know what to do next. He had loved the king so much and he loved Jonathan, too, but he knew that

something dreadful would happen if he didn't keep out of Saul's way. So Samuel talked it over with him, and they decided to go away to another place to live.

But every day David longed more and more to see Jonathan again, so one day he went secretly to Jonathan and had a talk with him.

"What have I done?" asked David. "What is my sin toward your father that he is always trying to kill me?"

Then Jonathan said to David, "Whatever you wish, I will do it for you."

"Be kind to me," answered David, "for I am your servant, and I have promised before God to be true to you. If you think I have done any wrong, kill me yourself, but do not take me to your father."

"No, indeed, I will never do that," said Jonathan, and he took David to the hiding place in the field, and there they made solemn promises again that they would always love each other and be true as long as they lived. Then Jonathan explained how he was going to let David know whether Saul was still angry. "After three days," said Jonathan, "stay by this stone, and I will come and shoot three arrows at the side of it as if I were shooting at a mark. Then I will send the lad who will be with me to find the arrows. If I say to the lad, 'See, the arrows are on this side of you,' then you will know that you are safe, and that Saul is not planning any harm to you, but if I say, 'The arrows are beyond you,' then you will know that your life is in danger and you must go away. And remember our promise to stand by each other, and God will watch over our friendship forever."

So David hid in the field.

Saul was very angry at Jonathan for taking David's part. He scolded him for choosing David for a friend. "Will you let David be king instead of yourself?" Saul asked. "The people honor him already more than they do either you or me." He finished by ordering Jonathan to bring David in that he might be killed.

The next morning Jonathan took a little lad with him and went out into the field to shoot arrows as he had promised David. He said to the lad, "Run, and find the arrows which I shoot." As the lad was running, Jonathan shot an arrow beyond him and cried, "Is not the arrow beyond you?" When David heard this he knew that he must go away. Jonathan sent the lad back with the arrows, and stayed in the field to talk with David. Then David fell on his

face before Jonathan, and bowed himself three times. They kissed each other good-by, and they both wept. And Jonathan said to David, "Go in peace, for we have both of us promised in the name of God that we will be true to each other forever."

Note: There is a strong war element in these stories of David that need not receive especial emphasis in your telling of them. Your children are too young to understand the historical fact that the Hebrew people of that time did not have so high a conception of God as we have, since the time of Jesus. Their God was nationalistic, jealous, and warlike. Although you need not explain this to the children, you should keep it in the background of your own mind, to keep you from emphasizing God's partiality to warriors of a certain nation. Saul was not a good man and neither David nor Jonathan was perfect, but the friendship of the two young men, who were practically boys, was one of the most beautiful in history and David's love and loyalty to his king was a strong, sacrificial relationship, almost unique in history. It is for these elements of integrity that the story is valuable and the friendship is the phase to receive strongest emphasis. David's spirit of coöperation, as well as his bravery, made him a saviour of his people and a defense to the king, while Saul's lack of fair play because of his growing selfishness brought discord and sad separations into the little group. These "morals" need not be mentioned to the children but should be pondered by the teacher in considering the emphasis he will make. The stories should be told simply and directly for their human interest, especially the friendship interest.

BIBLE MEMORY WORK: Repeat John 15:13 several times. Repeat together at least once the verses used on preceding days.

ILLUSTRATIVE WORK: There should be something in the Memory Book each day to remember the story by. To continue illustrating with crayon during the first week will be a good plan. As was said before, the drawing should be free-hand and this is a type of work in which the children should have a great deal of freedom of choice. However, to save them from indecision or vagueness, definite subjects should be mentioned and each one should make his choice before he has his materials in hand for work. Below are listed certain incidents in the story that lend themselves to this kind of illustrative work:

Jonathan shooting an arrow.

Jonathan and David saying good-by to each other.

Jonathan kneeling before Saul and pleading for David.

The free use of Bible pictures, such as the Perry pictures listed in the Supplement, will give the children mental pictures of the clothing of that time.

GAME PERIOD: Use "guess who?" again if there was still zest for the game when the period closed yesterday.

The children may be clamoring for repetition of one of the first day's games, "farmer in the dell," "flower basket," or "buzz." If the enthusiasm is great, use these games, but do not continue their use so many days that they grow uninteresting. The learning of several new games this week will provide resources for something to do between times at the outing on Friday, if there is a plan to go to the park or the woods.

If a fresh game is needed use "find the ring."

Most of the familiar "ring games" bring the children into a circle, and are somewhat coöperative. They are more possible of achievement for Primary children than games requiring teams. Use all ring games freely, barring out only such as may have rowdy or exciting elements. Those carried out to singing with marked rhythm are good for children, because they give activity, sense of order in rhythm, and a sense of togetherness in the group.

MUSIC PERIOD: Perfect the songs started yesterday.

If a new song is needed, begin work on "The Beautiful Bright Sunshine."

SECOND STORY PERIOD:

Sir Roland the Knight

A long time ago, in the days of brave knights, there lived in France a little boy, Roland, and his mother, Bertha. They lived in a little hut on the edge of the forest and they were very poor. Often they were hungry. The father was dead, and there was little that a small boy could do to make a living. He could gather sticks for the fire, pick wild berries, and do a little hunting for small game, for he was very clever with his bow and arrows.

One day Roland heard that the king was coming through the town

with a lot of his knights—the great and good King Charlemagne, whom everyone loved. That was a sight he must not miss! In order to be the very first to see the procession coming into town he climbed a little hill early in the day and watched and watched. Finally he heard the sound of horses' feet and then Roland saw a cloud of dust. Soon the procession came by. How straight the knights sat on their horses! Then came the king himself, and he was the grandest of them all. The boy could see him plainly from where he stood. He loved him so much that he wanted to kneel in front of him. When the procession had passed, Roland said to himself, "When I am grown, I am going to be a knight and serve King Charlemagne."

When Roland returned home to his mother, he told her of all he had seen from the hilltop, and he told her his determination to be a knight, and asked her if he might go to the court of the king and begin to learn at once.

His mother looked pleased, but rather sad, too, and for some time she didn't say a word. Then she told him a strange story—something she had never spoken of before—how she was once a princess, the sister of the king, and how his father was a poor woodcutter. The king had been grieved and angry when she went away and he had never seen his little nephew, Roland. "But in a few more years, when you are tall and strong," said his mother, "you shall go to the court and tell the king who you are. Then he may forget his anger and train you to become one of his knights."

His mother wept as she told the story, but Roland was so happy that he just had to laugh. The only trouble was waiting to grow up. "Oh, I wish I could go now!" he cried impatiently.

"But you are learning now," encouraged his mother, "for you are my little page, and knights always have to learn by first being pages."

"Yes, and I am page to a very fine lady,—only I am afraid she is very hungry—and almost sick—O mother, you do look sick—and have you had anything to eat to-day?" He had forgotten food himself in his excitement over the king.

His mother was really weak and there was not a bit of food in the house. Roland dashed out, telling her that he would be back very soon, and that he would surely get her something to eat. Roland ran and ran just as fast as he could back to the town, and there he went straight to the great hall where the feast was being given to

the king and his knights. No one will ever know just how he got in. He told everyone that he was the king's lost nephew and that he was Lady Bertha's page. He was so ragged that no one believed him, but they were so astonished that he got by before anyone had wit enough to stop him. He walked fearlessly to the banquet table, took some provisions, and started away, all in a great hurry. Everyone was shocked, of course, and the guards at the door tried to throw him down. But Charlemagne had noticed that he was beautiful and noble-looking in spite of his rags, so he ordered the boy brought before him, and he asked him many questions. "I am a page," claimed Roland, "a page to the Lady Bertha, and I must take food to her, for she is starving." The king was startled by the name Bertha, and after a few more questions he was sure that Bertha was his long-lost sister. He let Roland run quickly back to his mother with many good things for her comfort, promising him that in a few days he should begin to be a real page in the court of the king.

A few days later Bertha and Roland went to the court to live. The king and his sister were very happy to have found each other again, and Roland felt almost like a knight himself as he watched the knights coming in and out of the castle. "I shall some day go on long errands for the king," he thought, "and come riding back, proud and happy, after many adventures, helping people in distress, driving away robbers, and ridding the country of wolves and dragons." He began his duties as page so earnestly that soon he was the best little page in the whole court.

PROJECTS: An outing of some sort for the close of the first week should be planned early, so that the children may talk about it at home with their parents. Unless the outing means a long trip, it should not cut out all of Friday's program, which should last about an hour or an hour and a half. The game, music, and part of the handwork time may be given up for the picnic.

To make the outing a real project in which the children will experience genuine coöperation, plan carefully beforehand so that each one will have some responsibility, to be carried out individually or in small groups. If possible, the lunch materials should be packed at the school so that the children may share the work. The practice of having each child bring his own lunch may be easy, but it does not make for coöperation, sharing, or sociability.

A certain school decided to save expense and get fun out of pre-

paring everything possible for all its outings and programs. Several of the girls, with an older helper, made sandwiches and little cakes in the kitchenette the day before the outing. Several others went to market to purchase fruit. Certain others packed the picnic baskets with care. Several bottles of milk were wrapped in paper so that they could be carried without breaking. Some of the older guests and parents who were invited helped with the heavier baskets while the boys carried the others. One small group had folded a number of drinking cups from stiff white paper, and others had folded paper napkins. When it was time to eat, some were appointed to pass certain things, and others had the duty of picking up after the lunch.

After gathering flowers, or looking at the animals in the city park, spend part of the time in some good outdoor games of the lively sort that you can seldom use in the building: for instance, "hide and seek," "three deep," "prison goal," "tag," and races. See the Supplement for "treasure hunt."

If your picnic is in the woods or country, it may be possible to build a fire and toast "wienies" or marshmallows. Let all the children gather small wood. Then let them lay the fire coöperatively. The first child should make a wigwam of very small twigs over several dry leaves or a bit of paper, the others in turn applying larger twigs and sticks in the same wigwam fashion. The children can be led to take pride in this correct building of one of the typical woodcraft fires. They should also be responsible for putting out the fire and leaving the picnic ground well cleaned up.

All these matters can be talked about before the picnic day so that the children will be looking forward to carrying out these suggestions.

As for the indoor work, see that something is finished this week—either the baskets or some of the scrapbooks.

PROGRAM IV

COOPERATION

Coöperation may sometimes mean helping some one who has wronged us.

WORSHIP PERIOD: Repeat the worship of the third day.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCES: I Sam., chs. 22; 23; 24; 26; 31.

PREPARING FOR THE STORY: A brief review of the previous story of Saul and David will serve as an introduction to this story.

THE STORY: David knew now that it would never be safe to come near Saul again. In fact, Saul was so angry that he hunted everywhere for the young man whom he hated. So David fled from place to place, living with various tribes of people, and often hiding in caves. Finally he came to a cave called Adullam, and there he lived for some time. Some of his brothers heard where he was, and the whole family came to live with him. They, too, were beginning to fear the insane anger and cruelty of Saul. People who were in trouble because of Saul, or who were too poor to pay their debts, went to David and lived in the great cave with him. David was always so courageous that people liked to be with him. They felt safe with the man whom all the Philistines feared. Just the news that David was coming would make the Philistines run.

One day word was brought to David that the Philistines were fighting against one of the villages of his people, a village called Keilah. The enemy were taking all the grain from the threshing floors. In those days there were no threshing machines, but the ears of grain were thrown on to hard floors and the kernels were pounded out of the husks with sticks. If the Philistines should take all their grain, it would mean starvation for the people.

David longed to help them. He wondered what he ought to do. He knew that he could put to flight the Philistines and save the village. David was not afraid, but he did feel that it was best to keep away from Saul. David would never hurt Saul, not even to save himself, for Saul was his king, and David loved him in spite of his cruel injustice. But Saul hated David and meant to kill him.

David decided that he would help the village of Keilah, but his

men objected. They said: "We are afraid of Saul and his men, even when we are in this hiding place. How much more dangerous it will be to go to Keilah where Saul may appear at any time!"

But David persuaded them to go, and they saved the people from the Philistines. When Saul heard that David was at Keilah, he thought, "Now is the chance to get David, for the city has a wall and I will order the gates to be closed."

But David and his men got out before it was too late. When word was taken to Saul that David had escaped, Saul began to look everywhere for David, so David hid himself away in the woods.

One day messengers came to Saul, telling him where David was hiding, and Saul said to them: "Go, and make more sure. Find out just where his hiding place is and who has seen him there, for I have heard that David is acting very slyly. He may have several hiding places. Watch him and find them all, and come and tell me. Then I will go with you, and if he is anywhere to be found in this land, I will search him out from all the thousands of people."

Then David fled away to other hiding places in the woods and the rocks and Saul himself with a company of chosen men followed after him.

One day as Saul and his men were hunting among the rocks where the wild goats wandered, they came to a large cave. "Here is a good place to rest awhile," thought Saul, and he went in. Now David and his men were living in the farthest part of the cave, and when they found out that Saul was resting there, the men urged David to seize Saul while he rested. David refused to harm his king in any way, and held back the men when they wanted to kill Saul, but he stole up quietly behind Saul and cut off a piece of his coat.

When Saul had rested, he got up and went out of the cave. Then David followed after him and called, "My lord, the king." When Saul looked around, there was David, bowing down with his face to the ground before his king. And David said to Saul: "I will never lift my hand against my king. If I had wanted to, I might have taken your life in this cave, for, see, I have been so near to you while you slept that I cut this piece from your coat. So now you know that there is no anger in my heart against you and that I will never harm you although you are always hunting for me to kill me. But God will help me and save me from you if you are still angry."

Saul's heart was touched by David's kindness. He wept and was

sorry for all the wrong he had done to David. "Is that really your voice, my son David?" he cried. "You are better than I am, for you have been good to me, but I have done wrong by you and I have not played fair. I can see that now. May God always be good to you because you spared my life. I know that you will be king some day."

But Saul soon forgot all that David had done for him, and before long he was hunting for David again. This time he took a large army with him and when he found out where David was camped, he came and camped near by ready for a battle.

One night, when David was roaming around in the wilderness to see if there was any danger near by, he came to the place where Saul's men were camping. Saul was lying among the wagons with many of his men about him. His spear was stuck into the ground by his head and his jug of water was by his side. Abner, the captain of the army, lay near by. One of David's men who was with him asked David if he might pull the spear out of the ground and kill Saul, but David would not let him do that. Instead, he took the spear and the jug of water and went away. No one saw him, for everyone was asleep.

When David had reached the top of a near-by hill he turned and called to Abner and the rest of Saul's people. They all awoke and wondered who was calling to them. Then David said to Abner: "Now aren't you a brave man! Why don't you keep better watch over your lord and king? Just now some one crept up and might have killed the king. See, where is his spear and where is his jug of water?" Then they all saw that Saul's things were gone and they wondered who had been prowling around their camp. But Saul knew that David was near. He recognized David's voice. Again David told Saul that he had done nothing wrong and that he would never harm his king. He asked Saul why he still kept on hunting a man who loved him so.

Then Saul seemed to be sorry again and he said to David: "I have done wrong. Come back, my son David, and I will never try to harm you again. I have made a great mistake, but you saved my life again to-day, and I am sorry for all that I have done to you."

Then David said that he would never harm the king and he called for a man to come over to get Saul's spear and his jug and take them back to Saul.

Before they parted, Saul said to David, "Blessings on you, my son David, and may you always be strong and successful in all you do, and I know that you will be." Then Saul returned home, but David went on into the wilderness.

Note: If possible this week, use also the story of David's kindness to Jonathan's lame son. It is found in II Sam. 9:1-13.

BIBLE MEMORY WORK: Review of all passages learned earlier.

ILLUSTRATIVE WORK: The story may be illustrated by having the children draw in their Memory Books the rocky cave of Adullam, with David and his men coming or going.

GAME PERIOD: "Here we go together" is a good game for working up coöperative picnic spirit. See Supplement.

MUSIC PERIOD: "The Beautiful Bright Sunshine." Review of other songs. "I Should Like to Have Been with Him Then."

SECOND STORY PERIOD:

The Land of Good Times

It was the night before the picnic. Mary was so excited and happy that she didn't want to go to bed, and when she did go to bed, she didn't go to sleep at all. She just thought and thought.

"I must get up real early and make that fudge," she told herself. "I have such a pretty box to put it in, and the girls will be so surprised. We'll keep it just among ourselves, Helen—Louise—Gladys—and—I." She was growing rather sleepy after all. "No one else shall have a single piece." She could almost taste the candy now, and she could seem to hear the girls laughing with surprise and saying how good it was. "Maybe we four will take our lunch and go by ourselves under a shady tree somewhere. That would be a lot more fun than sitting at the tables with all the others; the teacher said we should all help—but she was mean not to appoint me to pass ice cream when I told her I wanted to do that—and have the other three girls help with it—just us four—well, I guess they can eat their lunch without us four helping—we'll find a shady tree—and—"

All at once she heard a funny little noise, like a breeze blowing through the room. She opened her eyes wide, and there, right on the foot of her bed, sat the cutest little elf. He was dressed all in green, and the bells on his pointed cap began to tinkle as he looked at her and laughed.

"Where did you come from?" cried Mary, suddenly sitting up in bed.

"Oh, I come from the Land of Good Times," answered the little elf, saucily tossing his head, and laughing at her again.

"Where is that?" asked Mary eagerly.

"Oh, just a little way," answered the elf rather carelessly. Then he jumped to his feet as if he were going to run away. But all at once he turned and laughed again and called out gaily, "I'll take you there if you like."

"Isn't it very far?" questioned Mary, eager to go but a little afraid.

"Oh, no, just a few steps, come on!"

So Mary jumped up and followed the elf. Before she knew it, they were going down the little path through the garden. When they came to the wall, there was the cunningest little gate which she had never noticed before. The elf opened it and went through, and Mary managed to get through by stooping very, very low.

"Now, here we are!" cried the elf gayly, beginning to turn hand-springs on the grass. Mary looked all around. She had never seen such a beautiful place before. It was something like the picnic grounds, with grass and trees and flowers, but much more beautiful than any picnic place she had ever seen. There were boys and girls everywhere, all having a good time, playing games on the grass, swinging, running, playing house, picking flowers, and doing all the things that children like to do.

"Now, you can have a good time; do anything you like." The elf pointed to everything with a grand flourish of his arm, and with a laugh he ran away.

Mary didn't know just how to start having a good time because she was all alone, but she wandered down the nearest path and soon she came to a group of girls picking daisies and buttercups. They were tying their bunches with grasses and placing them in a big brightly colored basket that stood under a tree.

She heard one of the girls saying, "My, I guess those little sick girls and boys will forget how badly they feel when they see all these flowers coming in for them!"

What a wonderful idea! Mary was eager to help. She began picking daisies right away. But no one spoke to her or looked at her. Finally she asked timidly, "Where are the little sick chil-

dren?" Several of the girls looked at her strangely, then at each other, and shrugged their shoulders.

"Isn't this fun!" Mary heard one of the girls exclaim. "We found this spot and we'll have it for ours—just our bunch. We can have the best times, and we won't let anyone else in on it at all—just our bunch."

Mary had a very queer feeling. It was plain that they didn't want her. "Dear me," she thought, "I should think the more the better when it comes to picking flowers for sick folks!"

She went slowly down a winding road. Soon she heard the sound of talking and laughing, with the clatter of many things like hammers and saws. There must be a very busy group near by. Just around the bend she saw them. There was a little bridge across a little stream. Some boys were just finishing building it. Near by stood the cutest little house she had ever seen. Other boys were finishing the roof. Many girls were busily working here and there. Some were hanging little curtains in the windows; others were making furniture and rugs.

"Oh, I should like to help to make a house," thought Mary as she went quite close and watched them. No one seemed to see her at first. Several who passed her going in and out of the house stared at her as if she were a strange sight. Then she heard one of the girls working at a window saying: "Now this house belongs to us and our bunch. No one else can work on it and no one else can play in it. It is our playhouse."

Mary didn't hear any more of this, for she ran away as fast as she could.

"I believe I'd better go home," thought Mary. "It's beginning to get dark and I am really tired and hungry. But she had turned so many times that she didn't know just which way to go to get home. Just as she was looking for some one so that she could ask, she saw some children ahead of her, sitting around a picnic table, eating their supper.

"The elf told me to have a good time," thought Mary, "and surely this is a part of it." So she sat down at the end of the table. Everyone looked at her, but no one made her welcome. They just kept right on helping themselves to fried chicken and potato salad, and never passed her a thing. Mary was so tired and hungry and lonesome. She was afraid she was going to cry. She got up quickly

and began to run down the path. She blinked her eyes to keep back the tears. Suddenly she opened her eyes very wide. Why, there she was sitting up in her bed, and the morning sun was shining in the window!

"Oh, why it's picnic day!" and she jumped out in a hurry. "My, I'm glad I got out of that awful place—somehow I just couldn't—they wouldn't let me—(she hunted around in her mind for that big word the teacher used)—coöperate!" She was hurrying down to the kitchen to start the fudge.

"Dear me," she said to herself, "I must have looked funny, wandering around in that place alone, with a long face and sort of scared—just like—Carlisa."

Carlisa was a new girl in their school. No one liked her very well. At least all the girls thought they wouldn't like her, although they didn't know her at all. She wore rather queer dresses that weren't very pretty and her big, dark eyes were so sober that she surely couldn't have a bit of fun in her.

Mary had a sudden thought, so sudden that she dropped the pan she was taking from the cupboard. "I wonder if Carlisa feels like that! O mother, may I run right over and get Louisa to help, 'cause we've got to make a lot of fudge—for everybody—and—"

Mary was outside the door while mother was saying, "Yes," with a laugh.

On the way back with Louisa, she saw Carlisa coming down the street.

"Why, where are you going so early?" asked Mary in a friendly way.

"Oh, I—I'm going to the picnic. I didn't want to be late."

"There's lots of time. We don't meet until ten to-day. Come on with us and make candy—and coöperate."

Carlisa's sober face flashed with a lovely smile, as she answered shyly, "I don't know just how to coöperate, but I'd like to help."

So they made a lot of fudge, and they called in Gladys and Helen as they went by to help to pack it in the box.

It was the best picnic the school ever had, Mary thought. The day was clear and bright, the games were so much fun, and best of all was the sitting around the long table, eating supper with everyone talking and laughing. Carlisa passed the fudge. Her dark

eyes were bright and smiling, and Mary noticed for the first time how pretty she was.

"Did you have a good time, dear?" asked Mary's mother that night.

"Just the 'bestest' time," laughed Mary. "I liked it ever so much better than that Land of Good Times. It was a pretty place, but, dear me! Now, at our picnic, everyone coöperated—"

"What's that?" laughed mother. "You'll have to explain all those big words."

"Well, I can't exactly explain," hesitated Mary, "but I know just what coöperate means, because I did it."

PROJECTS: Preparations for to-morrow's outing, or work on the school scrapbook.

PROGRAM V

COOPERATION ISN'T GOING OFF BY OURSELVES

WORSHIP PERIOD: Use yesterday's worship program, introducing the new song, "Tell Me the Stories of Jesus."

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Mark 9:2-29.

THE STORY: One day Jesus and some of his friends decided that they would go away into the woods or the mountains somewhere, where they could enjoy being together, and have a rest and a change from their busy life in town. Among the friends were three fishermen who especially liked to be with Jesus and to talk with him and to learn all they could from him about better ways of helping people. Their names were Peter, James, and John.

So they decided that they would go up into a near-by mountain. This was a very beautiful place. There were trees and rocks and vines, and although it was quite steep in places, making the climbing hard, the higher they went the more beautiful it grew. Whenever they stopped to turn around and look, they could see farther than ever before, and the little town down below looked very small indeed. It was not a large mountain, so it didn't take long to get to the top and find a pleasant spot to stay for a while.

While they were resting Jesus, who had been very thoughtful all

the way, went a little apart from the others. Jesus was greatly troubled just then, for many of his friends and followers had left him. They no longer loved him. Some of them even hated him, and were trying to kill him. Then, too, some of the friends who had stayed with him, even these three disciples, were always saying: "Why don't you become a king over these people? Then they will follow you." But Jesus knew that his Father in heaven did not want him to be an earthly king.

"My Father wants me to go down there to Jerusalem and keep on trying to help these people to know him better," thought Jesus. "But if I go to Jerusalem, the people will surely kill me. Their leaders and priests have sworn to bring me to death."

But the more Jesus thought of it the more sure he was that he wanted to do his Father's will, even if the people refused to listen to him, even if they should put him to death.

"I must do the will of my Father who sent me," said Jesus to himself at last. "I must go to Jerusalem, even though I die there."

Suddenly a light shone upon Jesus. His face was like the sun. Even his garments glistened until they seemed whiter than snow. His three friends looked on half afraid. As they watched, two figures who had not been there before stood with Jesus. They were Moses and Elijah, two of God's great helpers, who had lived many, many years before. They talked with Jesus in that wonderful light, though the disciples could not hear what they said. Perhaps they were telling Jesus of his Father's great love for him. Perhaps they were telling him that the Father was glad that Jesus was going to do God's will, and that God would be with him every minute, even if the people in Jerusalem should put him to death.

The disciples trembled with fear as they watched. Jesus seemed so far away from them. Perhaps he had forgotten that the disciples were there with him.

"Master," called Peter, much frightened, "it is good to be here. Shall we build tents for us all that we may stay?" For Peter hardly knew what to say.

A cloud passed over the disciples' heads. Out of the cloud came a voice that said, "This is my beloved Son: hear ye him." As the disciples looked about, there stood Jesus alone. He was coming toward them. Some of the light and joy still shone on his face. He smiled on them. When Jesus was with them, the lonely mountain top

seemed filled with beauty and peace. The disciples thought of the hustle and bustle of the crowds in the little towns below, of the shrill cries of the beggars and the moans of the sick people. If only they might live up here always with Jesus! But Jesus was speaking.

"We must go back to the others," he said. And the voice of God said to them in their hearts, just as clearly as if God were right beside them in the clouds that were gathering on the mountain top, "This is my dear Son; listen to him."

So they went down the mountain with Jesus, and when they reached the town they found a crowd of people gathered together. The other disciples who hadn't come up the mountain were there and they had been trying to help a boy who was crying with pain. No one could quiet the boy. His father had brought him to look for Jesus.

How glad they all were when they saw Jesus coming! He went to the boy at once and quieted and comforted him so that he went home with his father well and happy again. Then the disciples, who had tried to help the boy, without doing any good at all, asked Jesus why they had failed when they tried so hard.

"Because you didn't think to ask God to help you," answered Jesus. "We can't do such hard things ourselves." Then Jesus and his twelve friends went on helping many other people, and they found so many people who needed friends that Peter, James, and John began to understand why Jesus would not stay all the time in a lovely spot up in the mountain. He liked to go for a little while, but he could not forget all the people in the town who needed his help. So they all worked together. Jesus found so many people in trouble that he often grew very weary. Peter, James, and John were a great help, and so were the other disciples when they were careful to do whatever Jesus asked them to do.

BIBLE MEMORY WORK: John 15:10.

PROJECTS: See suggestions given earlier in the week. If the weather makes the outing impossible, have a "party" inside, with games, and refreshments served by the children.

Theme for Second Week: Loyalty

PROGRAM VI

JOSEPH'S BOYHOOD

INTRODUCTION: The spirit of coöperation and of fair play which permeated the David-Jonathan story of last week is also strong in the story of Joseph, and the loyalty which characterized Joseph so conspicuously was true of David, too. Loyalty, however, finds even stronger emphasis in Joseph, who came under the influence of an alien people and of a greater prosperity. We find his old affections undimmed through his changing life. Perhaps the severest test to loyalty imaginable came to Joseph.

Children of Primary age can catch the essence of loyalty, feel it intensely, and act upon it, when it has a very concrete object, and especially when it centers about a certain admired person or group.

It is not of much value at this age to instill "school spirit" or "class spirit" as such. So we shall say nothing about loyalty to the school, or the church, or the home. The lad of eight or nine years can be intensely loyal to his father or to his chum. He is just beginning to enter the stage of loyalty to his "gang." The girl, too, although she is a little individualist in many things, especially in her interests and activities, will be intensely loyal to the person she loves. She will even fight valiantly, sometimes with fists and feet, in defense of a favorite member of the family or of the school who, in her opinion, is being teased a little too much.

We have begun the school with coöperation as the attitude to be emphasized. This is the essential attitude in unifying the school and the attitude most easily caught and appreciated at the beginning of an organization. This week we develop loyalty, the attitude which results naturally from the continuance of coöperation. Loyalty to the school itself, and to the church, should come as a sort of unmentioned by-product of loyalties to friends and companions. You can develop the real thing in the children only as they experience it with

their playmates, and live it in imagination through the vivid characters of the stories they hear and illustrate or dramatize.

Talking about "loyalty" will not develop it, though it is easy to lead children into loud school yells, cheers, and songs, and to develop great enthusiasm for badges and banners, almost entirely through a child's sheer love of noise, activity, and pageantry. School symbols and insignia are not at all objectionable, but should come as a natural outgrowth of loyalties already established on a strong basis of coöperation, and should never be used as a stimulus to a loyalty which is really abstract.

WORSHIP PERIOD: In planning the Worship Period for this week in general and for to-day in particular, the teacher is referred to the section in the Introduction entitled "Planning the Worship Period." Be sure to make use of the songs and Scripture passages the children learned last week.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Gen., ch. 37.

PREPARING FOR THE STORY: In the conversation period find out what the children know about Joseph, unless this story has already been developed in connection with a dramatization of shepherds worshipping. If only a few of the children know the story let one of them tell it in his own way. Slighted portions can be filled in afterward. If it is new to them all, tell it yourself, simply and directly, following Gen., ch. 37, quite closely.

THE STORY: In preparing the story beforehand—and you should certainly come to school prepared with the story, even though you think the children know it well—ask yourself the following questions. The answers will help you to make your story full and inclusive, and to make good emphases.

1. What occupation had Jacob's family besides sheep-raising?
2. Why did they go so far from the home tents with their flocks?
3. Was a coat of many colors made of many different-colored pieces, or of many different-colored threads?
4. What was a caravan? What was its object or purpose? Where did this one probably come from and where was it going?

5. Which brother probably sympathized with Joseph, and especially with the father, Jacob?
6. What passages in this story will be unintelligible to children the age of yours unless carefully presented?
7. What element of the story would you emphasize by making it especially vivid?
8. What stories of his own people's heroes may have been a comfort to Joseph during that long journey with the caravan?

(Jewish children always knew stories of their great people of their past. Joseph knew the stories of Abraham and Isaac, and had heard his own father Jacob tell of his religious experiences of God's care when he was alone and far from home. Perhaps the people had songs something like parts of the psalms, although this was long before David's time. David made use of many things which grew up gradually out of the life of the people.)

BIBLE MEMORY WORK: I Cor. 13: 4-7; Matt. 5:43-48. Choose verses from Psalms 121; 148; or 24:1-5.

ILLUSTRATIVE WORK: Memory Book pictures. Subjects to choose for drawing:

1. Throwing Joseph into the pit.
2. Selling Joseph.
3. The caravan.
4. Shepherds with sheep.
5. One camel and rider.

Further illustrative work for the Memory Books may illustrate the tents of shepherd people and the coats and rugs made by them. Spinning and weaving constituted another important industry of the people, especially of the women. The following points may be brought out, partly by questioning the children, and partly by the teacher's explanations:

1. The shepherd people make all the cloth for their tents, their rugs, their blankets, and their own clothing.
2. They make many rugs and blankets not only for themselves but also for the rest of the world.
3. The two kinds of work which are necessary for making these things are spinning and weaving.

4. Who does most of this work? The women spin and weave, while the men take care of the sheep.
5. They have no factories, but do everything by hand, sometimes using simple tools made by themselves.
6. After the sheep are sheared the wool must go through several processes:
 - a. Washing.
 - b. Carding, or combing, to straighten the fibers.
 - c. Spinning into thread.
 - d. Weaving into cloth.

Lead the children into imagining the art of spinning by questions and by objects. Have the following objects on hand:

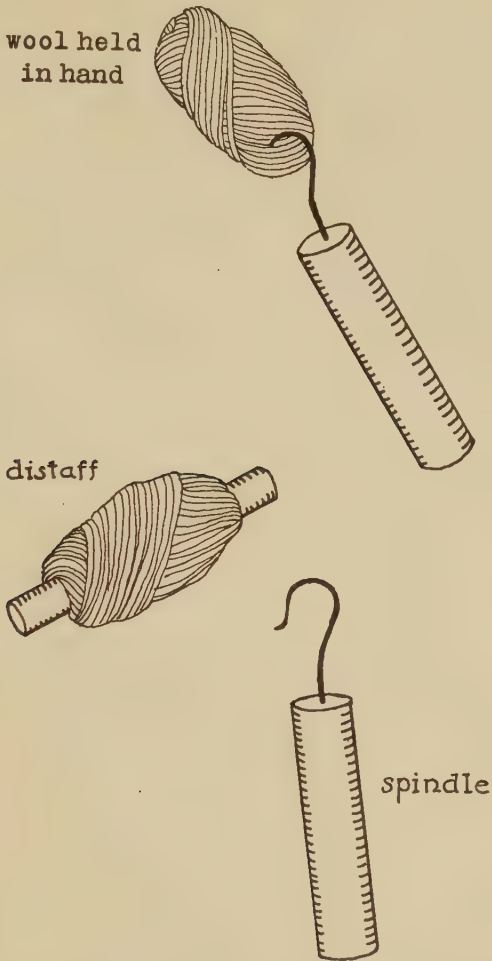
- a. Some coarse yarn.
- b. A piece of coarse wool, of simple basket weave.
- c. Some wool batting.
- d. Sticks, hooks, and cord.

The children themselves, when closely questioned, may devise these methods for spinning:

- a. Rolling the wool between the fingers to form a thread.
- b. Catching pieces of the wool batting on the hook, and twirling the hanging stick which is fastened to the hook, while the piece of batting is held in the hand. This will twist the wool much more rapidly than it can be done between the fingers; the stick is called a spindle. (You will probably need to show the children this process.)
- c. Wrapping the wool batting on a stick so that it may be held more easily. Teach the children to call this stick the distaff. If the children have had object lessons and handwork on textiles in public school, they may need little help, and will be ready to answer your questions. Be quick to sense the overlapping of your work with other educational work the children are having. Nothing bores them more than to have old material presented to them as if it were something which they had never heard of. When there is such overlapping, there is always good opportunity to draw out the children and have them help in the presentation.

Let all the children try to make pieces of yarn to mount in

their Memory Books. Have each one write a sentence explaining what he has done and why. The sentences need not be any longer than the following given by one child:



"I have made this piece of yarn with my fingers, to show how the people made yarn in the time of Joseph."

If they make a rude spindle and distaff, the process may be simply illustrated on blackboard or in Memory Book as here suggested.

Use brass paper fasteners or gummed labels for mounting the yarn. If you have neither, cut a few tiny slits in the page and weave the yarn through.

As the children become more and more interested in their handwork, both the illustrative work and the service projects, the Game Period may be shortened. However, it will be best to have at least a few minutes for games. The spirit of the school will be better and the quality of work higher because of the refreshing activity, and because of the group unity secured by the game. As fresh games are needed, consult the list in the Supplement.

GAME PERIOD: If the handwork period has been rather absorbing, the children will need a simple relaxing game, such as "flower basket" or "fruit basket," which may be varied by using vegetables and calling it "market basket." Another variation is "trunk tip over," when the children are named for articles to be packed in a trunk for a trip.

A ring game that requires singing would be good, or one that requires "guessing" on the part of those in the center, as in "Ruth and Jacob."

MUSIC PERIOD: It may be well to learn another prayer song, so that the music in connection with the offering may be varied at times. "The King of Love My Shepherd Is" is an appropriate new song to work on to-day and to-morrow. (See Supplement.) Use the first stanza only.

Spend a little time in going over last week's songs which were not thoroughly learned. Also give a portion of the period to the zestful singing of songs chosen by the children.

SECOND STORY PERIOD:

The Legend of the Trees

When Jesus was born in Bethlehem, his mother laid him in a manger, for she and Joseph were spending the night in the stable of the inn. It was there that the shepherds found him the night they heard the angels' song. It was there that the Magi knelt to worship him, for the star which guided them had shone over Bethlehem and over the stable. Many people came to see the child, and many brought gifts to show their love. The richest gifts were those brought by the Wise Men.

Now the trees that stood at the door of the stable saw the people come with their gifts and go away again with the light of joy in their faces. They saw the beautiful child, too, and loved him. They began thinking what they would do to show their love.

"I will fan him when the days are warm," said the little palm tree, "for my leaves will grow broad and long, and I will make them very beautiful for his sake."

"But my gifts will be better still," said the little olive tree very boastfully. "I will give him food, and something else much better. I'll give my leaves to make a crown for his head."

The little fir tree was silent a long time. She didn't know what to say because she had nothing the Christ-child would like. She could only murmur sadly, "I wish I had something to give him, for I love him, too."

"You have only your needles," laughed the other two trees, "and they are stiff and prickly. No one would want them."

It was true. The fir tree had nothing very nice to give. She had only her great love. Through the cold, frosty night she wept, and as she wept, she murmured, "I love him, too; I love him, too."

One of the angels that sang the song of good will heard the little fir tree's wish and, deciding to help her, picked some stars from the sky and dropped them down on the tree. Then the little fir tree laughed with joy, for she was most beautiful to look at and her brightness would delight the little Child. Sure enough, when he awoke he saw the tree sparkling with stars and he laughed and stretched out his tiny hands toward it.

Many people say that this is why we have Christmas trees. We trim them with starry lights in memory of the little fir tree that wanted to do something for the Christ-child. Nowadays we trim the trees for other little children as well as for the Christ, and we should like to think that every child everywhere in the whole world has a starry little tree to make him happy.

PROJECTS: If the project with flowers was carried out the first week, picture scrapbooks following various definite ideas may be made during this week. By this time the children may have brought many magazines that will give a large supply of pictures as well as anecdotes. The women's magazines are especially full of good pictures, many of them colored. Literary Digests do not yield many pictures, except some very good covers, but have amusing anecdotes

under "The Spice of Life." For an older shut-in who likes poetry, the lovely little poems in the women's magazines, especially in *Good Housekeeping*, are good for placing in the scrapbooks, one on a page with a picture opposite. The children need not all make the same type of book. Use as much originality and variety as possible in choosing material.

If the gifts are for children of the mission of the local church, there may be simple articles needed on which the girls can sew.

If it breaks up the forenoon too much to have two handwork periods, one for illustrative purposes and the other for service, they may be combined into a single period.

In connection with service projects, watch the needs of the local church building, especially the room in which your department meets. If there is something which the children can do toward equipping or beautifying their room, worth-while projects can be made of such service.

The following are types of school service which have been successfully used:

- National and Christian flags.

- Flower baskets.

- Offering basket.

- Picture-mounting.

- Posters.

- Table runner.

- Decorated paper napkins for party for parents.

- Decorated invitations.

- Drinking cups for picnic.

- Stage curtain, decorated with figures designed and sewed on by various children.

- Flowers for the desk.

- Decorated calendar.

- Shades for lights.

- Illustrative material for the Department to own and use, as posters, plasticine models of various Syrian articles, Syrian house model, and so forth.

Not all of these should be attempted by one school, but the teacher should note certain lacks and bare spots in his particular school and lead the children to undertake the project of supplying the needs.

In some of these projects, it will be especially helpful if the children finance them themselves. Thus there is a goal for saving and bringing pennies; children may do the buying, learning that school equipment and adornment cost something; and better care will be given the room and equipment when the children themselves have helped to provide for these things.

PROGRAM VII

LOYALTY AMONG STRANGERS

WORSHIP PERIOD: See yesterday's suggestion in regard to material for worship. Whatever plan is worked out should be followed for several days. Use one stanza of "The King of Love My Shepherd Is" as soon as it has been well enough learned.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCES: Gen. 39:1-6; ch. 41.

PREPARING FOR THE STORY: Brief review of early incidents in Joseph's life told yesterday.

THE STORY: Joseph was brought to Egypt in the caravan of the merchants. These merchants sold Joseph to Potiphar, the captain of the king's guard, and he became a servant of Potiphar. Joseph did so well in attending to Potiphar's house and to his business that Potiphar made him overseer of the house; that meant that Joseph did the buying and looking after the servants and all the other things that the master of the house would do when at home. Joseph did not forget his own home so far away and his own people, but he thought that he would never see them again. So he decided that he would do his very best in this strange far-away country to which he had been brought.

Some time after this the king of the country, whom they called Pharaoh, dreamed strange dreams. First he dreamed that seven cows came up out of the river and they were fat and fine-looking. Then he seemed to see seven more cows come up out of the river and they were lean and sickly-looking. But the strangest part of it all was that the lean cows ate up the fat cows. Then he dreamed another dream. He saw seven ears of grain growing on one stalk and they were large and full. Then he saw another stalk spring up

with seven ears of grain, but they were thin and blighted by the east wind. In Pharaoh's dream the strangest thing happened—the ears of poor grain ate up the ears of good grain.

Now it was the custom in those days to have magicians or wise men tell people the meaning of all strange things. So Pharaoh sent for all the wise men in his kingdom to come and tell him what his dreams meant. He was worried; he was afraid something was going to happen to his country or to himself. None of the wise men could tell him why he dreamed such strange things or what the dreams meant. Perhaps they thought that hard times were coming when there would not be enough meat or enough grain to keep the people from starving, but if they did, they were afraid to tell the king because they thought he might be displeased. In that far-away country in the East sometimes there is a long, long dry spell without any rain at all. Then the plants all dry up and even the animals go hungry. Such a time as that is called a famine. When there is a famine in any country many, many people starve, unless they have been very careful and saving and put away some of their grain to use when the time of famine comes.

Although Pharaoh's dreams were all about animals and grain that people need for food, no one could tell him the meaning. Then Pharaoh heard that Joseph was very good at explaining dreams. So Pharaoh sent for Joseph, and he came at once to the king's court.

"I have dreamed a dream," said Pharaoh to Joseph, "and no one can tell me the meaning; and I have heard it said of you that when you hear a dream you can tell the meaning."

Then Joseph answered the king, "I really am not good at explaining things so hard to understand, but God will help me to understand." Then Pharaoh described his dreams to Joseph and asked him what he thought. Then Joseph said that he thought these dreams were really one dream, with a certain meaning. He believed that the seven cows and the seven ears of grain that were good meant that there would be seven years of plenty when there would be good weather and good crops of grain, so that there would be plenty for everyone to eat. Then after that there would be a time when the grain did not grow and there would be seven years of famine. It was not a very pleasant thought, to look forward to a time when there would not be any food. But Joseph was not afraid to think about unpleasant things if he could do anything to help the matter.

Joseph thought very hard about what would be the best thing for them to do. He told Pharaoh that the country could get ready for famine if a man were appointed to look after the whole country and see that everywhere all the extra grain that could be gathered in was put away to use later. "Then," said Joseph, "there will be plenty of food stored away for all the people of the country to use when the famine comes and the fields dry up and nothing will grow."

Pharaoh thought this a very good plan. Then a sudden thought came to Pharaoh and he said to Joseph: "God has helped you in everything you have done, and there is no one in my whole court who is so wise and careful and faithful as you are. You shall take care of my kingdom. In this matter of saving food you shall have power to carry out the plan you suggested. The people must do just as you say. And so that they will know that I give you the right to rule them I give you this signet ring." In those days kings always wore signet rings. On such a ring there was a letter or sign of some sort that stood for the king's name and title. With a signet ring Joseph could prove his power whenever he found people who did not want to store their grain. Then Pharaoh gave Joseph soft, fine linen garments, finer than anything he had ever worn. His coat of many colors had been gay and soft and warm, as fine a coat as a shepherd boy ever had, but it was intended for wear in the shepherd country and it was thick and strong for rough work. The garments Pharaoh gave Joseph were much more beautiful.

Finally Pharaoh put a gold chain around the neck of Joseph, and gave him a chariot to ride in as he went about the city and out to the fields and everywhere that he was needed in attending to the storing of grain.

During all the years when the crops were good, Joseph watched over the country. He saw to it that the people were not careless or wasteful, but put away all that they could. Then came the famine. The crops were very poor. Everything was dried up and dead. Finally there were no crops at all, for nothing would grow. Then Joseph began to open the storehouses and distribute food to the people. Other countries, too, were having famine, and some people had not been saving, so they were hungry during these hard times. Then they came to Egypt, which was a rich country. They came in long caravans of camels to buy sacks of grain to load on to their camels and carry back to their own countries. Egypt had so much

grain stored up that the people could sell some of it to people from other countries and still have enough for themselves.

How hard Joseph worked those days! Although he had the signet ring of a king he certainly did not have an idle, easy life. He worked just as hard for Egypt as if it were his own country. Many times he thought of his own people so far away and wondered what they were doing, and hoped that they were not suffering from famine, too. Always he prayed for his father and his brothers, but he was afraid he would never see them again. Since he could not have his own father and brothers to love and to help, he loved and served the king, Pharaoh, as if he were his father, and loved and served the people of Egypt as if they were his brothers.

BIBLE MEMORY WORK: Continue study of verses suggested for the week in the outline. The outline probably lists more than you will need. Choose passages for drill, that may be used in the closely correlated worship programs of the week.

ILLUSTRATIVE WORK: Oriental weaving. Use the same method of developing the children's understanding of this art that you used for spinning. Have on hand the following:

1. An Oriental rug.
2. Bits of yarn of many colors.
3. A coarsely woven piece of cloth, such as burlap or sacking.
4. Materials for making simple looms: cardboard, strong thread, needles with eyes large enough to carry yarn.
5. If possible, pictures of weaving, of looms, and the like.

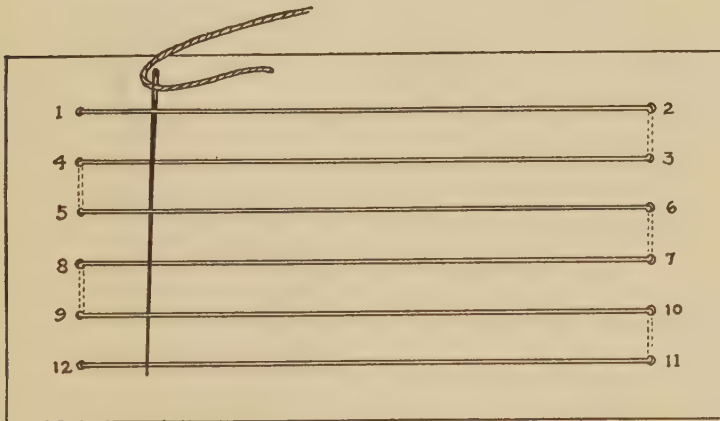
In a conversational manner develop the following points:

1. Dyes were made from colors in roots, berries, and leaves.
2. How weaving is done. (Many of the children will remember from handwork done in public school. Draw them out by questions until they all understand, or remember, "warp," the vertical threads; "weft," the horizontal threads, and "shuttle," the needle or stick used for pulling the thread under and over.)
3. The velvety appearance of Oriental rugs is made by tying rows of knots very close together on the warp and then running the weft across. Then the ends of the threads in the knots are cut across evenly, leaving them fuzzy and velvety.

4. Information that will probably be new to the children, and should be given in full by the teacher:
 - a. Little girls of six are often taught weaving by their mothers. It is considered a part of their education and of their growing up, just as we all learn to walk, and then to dress ourselves, and finally to help father and mother in the home.
 - b. Many shepherd people still spin and weave by hand just as they did many years ago, before the time of Jesus.
 - c. The designs of rugs are very important. Each tribe had its favorite designs, and each design had a special meaning.

Let each child make a small rug for his Memory Book, or for a tent on the sand table. He should decide on his design and colors beforehand. Of course, the design will consist of simple borders or stripes of certain sizes and colors.

Make the cardboard loom according to the diagram below.



This loom may be made a little larger if desired, but be careful to have the strands of warp close enough together; place the holes in the end of the card about $\frac{1}{4}$ " apart. In weaving in the warp, start under 1, come up through 1, cross to 2, down through 2, and up through 3, and so on, finishing down through 12, where an end may be left to be secured to the corner of the rug after it is finished.

As the children are doing this work, bring out again the fact that cloth for clothing was also woven in this way and that a coat of many colors was one of cloth with many-colored stripes. When the rug is mounted in the Memory Book a sentence of explanation should be written below it.

The drawing for the day in the Memory Book might represent a caravan coming from another country to Egypt for grain. A train of camels and a few palm trees will suggest this. Or the children may draw the storehouses, with Joseph opening the door to give grain to the waiting people.

GAME PERIOD: If a new game is needed, use "Good morning, how do you do?" adapting it to the familiar experience of the children by choosing the verses which they will most readily appreciate. This game is expansive, and you or the children themselves may be able to add new stanzas to represent occupations in your particular neighborhood. This game expresses the friendly spirit toward the workers that serve us in our daily lives.

MUSIC PERIOD: "The King of Love My Shepherd Is" is appropriate to use with the story of Joseph. The first stanza, with its hint of never-failing goodness which "stands by" and can be depended upon, is especially appropriate.

"All Things Bright and Beautiful" correlates well with the memory passages from The Psalms.

SECOND STORY PERIOD:

The Boy, the Old Man, and the Tin Soldier

In the street where the boy lived there was an old, old house. Many people said it ought to be torn down because it was so old, but the boy liked it better than any other house in that street. He liked the broad, front steps; he liked the faces carved over the windows; and he liked the dragon's head which was a waterspout under the eaves. He liked to wonder about the many strange things that must have happened in that house. Best of all, he liked to watch the window where a very old man sometimes sat, an old man who wore a wig, and a coat with large brass buttons.

Sometimes the old man saw the boy watching him and would smile when the boy waved his hand.

"That old man is very rich," the boy heard people say, "but he

has no one. What a life to lead! No one ever goes there but the caretaker." The caretaker was old, too, and very slow.

"How lonely that man must be!" thought the boy to himself many times.

Then a bright idea occurred to him. The next Sunday morning he wrapped something in a piece of paper, and went out on the street and waited until the aged servant came by on his way to the house to do the old man's work for the day.

"I say, sir," called the boy, "will you take this bundle to your master, and tell him it is from the boy across the street? I hear he is very lonely, so I want him to have one of my tin soldiers." The old servant seemed very much pleased, and said he would take the gift to his master, who was indeed very lonely.

After that the old man came to the window more often and he smiled more pleasantly than ever at the boy across the street. Before many days the old servant brought a message. The old man wanted the boy to come to see him. The boy asked his mother if he might go, and she gave her permission. He dressed in his best suit and went as soon as possible.

The inside of the house was most interesting. There were great, long halls whose walls seemed to be covered with old leather. There were high, stiff chairs, and the boards of the floors cracked and creaked whenever anyone walked about. In the old man's room there was a tall clock with a long pendulum that swung to and fro and a voice like a great bell, ringing out whenever it was time to strike the hour. The boy shook hands with the old man, and they sat down on two of the high, stiff chairs.

"I am very glad that you have come to see me," said the old man, "and I want to thank you for the nice gift. It keeps me from getting too lonely."

"I am so glad my soldier is good company for you," answered the boy. "I had heard that you were very lonely."

Then the old man went to the shelf and got down a big book full of old pictures for the boy to look at and went out of the room. The boy did not know where he had gone or what he was doing. As soon as he had gone, the boy heard a little sigh over in the corner. He looked around, and there on a cabinet stood the little toy soldier. He seemed very sad and tired.

"Oh, I can't stand it here any longer," he said. "The days are

so long and tiresome and I do get so tired standing here and doing nothing at all. Over at your house it was so different. Your mother and father talked so pleasantly and there were all the children laughing and talking and there was always some one to play with me. Please take me back with you when you go home. I really am very lonely here."

"But you must stay," explained the boy. "The old man is lonely, too, and you are to keep him company. He is so glad to have you here."

Then the old man came back, smiling and bringing a tray of nice things to eat—cakes, candy, nuts, and fruit, in fact all the kinds of goodies that boys like best—and they had a wonderful time together eating their refreshments.

After that the boy loved the old house better than ever and he never passed the front windows at home without looking out to see if his friend were in his window ready to answer when he waved his hand.

One day he found time to go again to see his friend in the old house. After they had talked awhile, the old man went into another room. While the man was out of the room, the little soldier took his chance of talking again and begging to go home with the little boy.

"Really, it is so quiet and dull here all through the long days, I can scarcely stand it. And then the nights are worse still. Please take me back to your house where I can hear all the talking and laughing and can roll around on the floor with the rest of the toys."

The boy was very sorry for the little soldier and would have taken pity on him, but he thought of the old man.

"No, if I take you home, the old man will be left all alone. You do so much to keep him cheered up. Besides, you were a gift and, of course, one can never take back a gift."

Just then the old man came back, and opened his piano. It had a beautiful picture painted on the inside and its keys were yellow and stiff. The boy wondered if the piano would work at all, but the man played it, and sang a song, too, an old, old song about a war that the boy had never heard before.

Then the little tin soldier began to think that this was not such a dull place to live in after all. In fact, during the war song he got so excited that he began to jump up and down, and first thing he knew he had jumped right off the cabinet. The man and the boy heard

something go clattering down and when they looked around they saw that the soldier was gone. They looked and looked all over the floor, but they could not find him. After the boy had gone the old man looked again, but he never found the little soldier. He had fallen through a large crack in the old floor and there he lay in the dark.

After a while the winter came. The boy used to blow the frost on the window to melt a little spot so that he could look across to the old house, but it was too cold for the old man to sit in the window very often. One day some one took the man away, and then the boy did not see him any more at all. When spring came the old house was torn down, and a fine new house was put up in its place.

Years went by and the boy grew up to be a man. He married the beautiful girl that he loved best and they bought the house that stood where the old man's house had stood. Although the house was not the same, much of the garden was as it used to be, and it reminded the boy of the happy days he had spent with his old friend and with the toy soldier.

The day he brought his bride to live in the new home, they wandered together through the garden, looking for a nice place to plant her flowers. Just as the bride was putting the soft earth around the little roots her hand struck something sharp. She thought perhaps it was a stone or a piece of glass and she felt around in the soil again to pull it out. When she got it out and had brushed off the dirt, what do you suppose it was? It was the little tin soldier! He was bent and old, and rusty, and most of his paint was gone.

"Oh, I have been so lonely!" he said.

"But you shall not be lonely any more," said the boy. Then he told his wife the story of the old house, of the old friend, and of how the little soldier had kept the old man company until he fell down the crack. The boy and his bride took the little soldier and put him on the mantle in their beautiful home. Although he was old and shabby they let him stay there always. He was never lonely again.—

Adapted from Hans Christian Andersen.

PROJECTS: Although loyalty is the attitude for the week, and it will come out especially strongly at the end of Joseph's story, other attitudes of friendship are suggested by the Bible material. With the interest aroused in the meaning of famine, the opportunity is good for stimulating sympathy for children who are suffering privation. A short incident or a bit of description culled from your Near

East literature may be used. Even if your projects are devoted to your neighborhood or to your own mission field, some attention should be given to the children of the Near East. If the school has a daily offering let the children devote their offerings for a few days to providing food for Near East children. Stimulate pride in counting up the amount of the fund, and send it in at once, the children helping to write the letter or at least reading it before it is sent.

PROGRAM VIII

LOYALTY IS ALWAYS HELPING

WORSHIP PERIOD: Vary the songs by using "When Thy Heart with Joy O'erflowing."

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Gen., ch. 42.

PREPARING FOR THE STORY: Follow the chapter quite closely in telling this story, but be careful to substitute very simple words for those which are unfamiliar. The whole story is so clearly and directly told in the Bible, and with such dramatic force, that the good story-teller will not depart far from the main lines of it, especially in the sections now on hand.

THE STORY: Bring out the fact that Joseph, of course, didn't know how his brothers felt toward him after all these years. They didn't recognize him, and that gave him a chance to talk with them and ask questions. The test which he put them to would prove whether they were intending any harm or not and would also make it possible to see the "youngest brother." Meanwhile his own heart was full of loyalty and forgiveness and he supplied them with the grain that they needed so badly, and even returned their money in a way that they would not discover until they had left him.

Why were they afraid when they found the money? Think of this point before telling the story and come to a conclusion as to the emphasis you will give it in telling.

Joseph's recognition of his brothers and their ignorance that he was alive at all, against a background of sore need in famine times, make a very dramatic situation. The care with which Joseph handled the situation, step by step, finally making it possible for the whole family to be reunited and to become the friends of Pha-

roah, is one of the most striking examples of forgiving loyalty and enduring affection to be found in history.

Very few of these terms need to be used with the children, and, of course, a moral should never be emphasized. If, realizing these great possibilities in the story, you steep yourself in it, living it over intensely in imagination, and telling it over several times in imagination to your children, you will finally present the story with simplicity and vividness. It might be well to say at this point that the teacher has a double job of imagination: living in the story, and living in the imagination of the child. The best drill you can give yourself is to steep yourself in the story as a first process in imagination, then to imagine your children before you and tell it to them

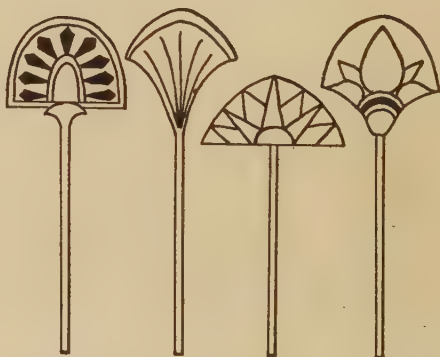
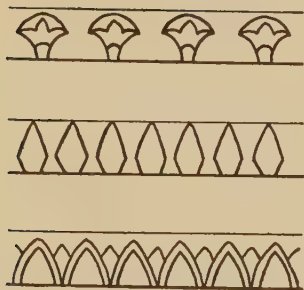
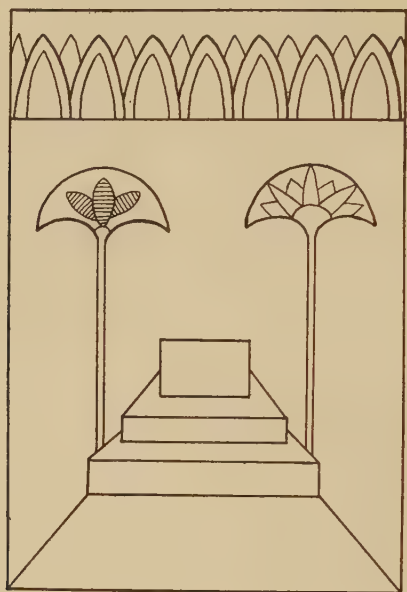


so that they can feel it as you feel it. A good story-teller goes over a story many times in mind before presenting it to a group.

BIBLE MEMORY WORK: Matt. 5:43-48. Read the passage over, explaining the difficult words and phrases to the children. After you have talked together about the meaning of it, and have made comparisons between the Bible story and these words of Jesus, read it over again. Then say over the first two verses several times with the children. Do not try to commit the whole passage to-day.

ILLUSTRATIVE WORK: Make two posters, to be displayed in the room, representing two scenes of the story: a desert scene with a caravan coming for grain; and a court scene with Pharaoh seated on his throne and Joseph near by. Both these scenes give oppor-

tunity for delightful color effect and they will be a joy to make and will furnish attractive additions to the room. They will be most effective if carried out in cut-paper work.



The basis for the desert scene may be blue cardboard. (See p. 79.) Let the children draw the camels and riders on light-brown paper, and then cut them out. With crayon indicate the bright colors of the turbans and the stripes of the shawls or capes; or if you

wish to carry out the whole with cut paper, apply small bits of bright-colored paper. Assign the different parts of the work before beginning, giving the children considerable choice of what they wish to do. One should cut and paste on the paper representing the sand. Some may be making palm trees, others making camels. Each child, with the help of the teacher and the class, should place his bit on the poster. While stimulating individual work remember that the poster is a group product, and should represent the idea of the group as they create it together. Much valuable discussion will come up as to the best placement of different elements in the scene.

If the children wish, an oasis may be indicated. Palm trees grow in the desert country only near oases, and many Oriental journeys were made up of stages, from one oasis to another. The stones around a rude well or spring may be indicated with gray paper. The pieces will be effective if outlined with black.

The basis of the poster of Pharaoh's court should be a bright-colored card. Steps and throne of light colors may be cut out and applied to poster. Use pencils, crayons, and drawing paper in making borders and fans. The children should be told that the lotus flower and leaf forms the motif of much of Egypt decoration. (See p. 80.)

GAME PERIOD: These three games work well in the same period because they are so different: "Frog in the middle" is active, yet as a ring game it is partially coöperative and keeps the group organized. "Squirrel in trees" stimulates activity, imagination, and coöperation in small groups of three. A quieter game, for the group seated in a circle, is "I heard your aunt came to visit."

MUSIC PERIOD: If "When Thy Heart with Joy O'erflowing" was not remembered well enough to use in worship, review it at this time, so that it will be ready to use to-morrow morning. Ask the children in what ways this song reminds them of the story of Joseph.

Begin the new song, "I Would Be True," a song of loyalty.

SECOND STORY PERIOD:

The Land of Whole-hearted Children

"What's the matter with Ethel?" asked Lucile's mother one day. "You never say anything about her any more and you used to play together so much."

"I know it," answered Lucile as if her mind were a mile away.

"But she's in your school, isn't she?" mother went on asking.

"Yes," answered Lucile, "but our bunch doesn't like her very well. She's so——"

"Not like her!" exclaimed mother. "Why, I thought she was one of the nicest girls that ever came over here to play!"

"Yes, I know, mother. But her shoes are awful, and she hasn't had a new dress this year. I guess her shoes are her mother's—they're so big and the toes stick up so funny."

Mother said nothing at all for a minute, then she asked the funniest question: "Has her heart become ragged, too?"

Lucile just laughed at the funny question and ran out to play. Soon she had forgotten all about Ethel with her stubby big shoes and her ragged dress.

Ethel's father had died the winter before. When he was alive and earning good wages, Ethel had had good shoes and dresses like the other girls. Now she wore last year's old dress and shoes that didn't fit her at all. She could never play after school or go early enough to play before school. She must always hurry home to help her mother with the work or to "mind" the baby brother. Mother took in washings or went out to do cleaning to earn the money, and Ethel was the little housewife. When she came to school she was so tired and sober that most of the children thought she wasn't any fun at all any more.

Lucile played all the afternoon and forgot her mother's funny question about Ethel's having a ragged heart. But all at once that night when she had jumped into bed, and snuggled down under the covers she thought of it.

"What a funny thing that would be—a ragged heart! I wonder what a ragged heart is like." While she was thinking and wondering, she heard a little rustle over by the dim light of the window. When she looked at the window real hard it seemed to grow lighter. It was really a door and the sunlight was streaming in. All around the door there were trees and a lovely little path wound away between them. Again she heard the little rustle, and there, right by the doorway, stood the sweetest little fairy. Her fluffy dress was all green and gold, and her eyes shone as brightly as the diamonds she wore in her hair.

Lucile jumped right out of bed. "Where did you come from?" she eagerly asked the little fairy.

"From the Land of Whole-hearted Children," answered the fairy gayly. "Wouldn't you like to come and look at the place? It is very pretty and there are many children to play with, all whole-hearted children—not a ragged heart among them."

This sounded rather strange, but Lucile was eager to visit this land. "Is it very far? Will it take very long? Shouldn't I ask my mother?" She had many questions. The fairy didn't try to answer them all. She just laughed and said:

"We'll not be gone long. We really shouldn't let you in at all because your heart is so ragged, but I do want you to see the place. Come with me."

That was surely a strange thing for the fairy to say! Lucile felt like telling the fairy that there was only one ragged girl in the whole school, and her name was——

But she didn't have time to talk about such things. The fairy was running down the path so fast that Lucile had to hurry to keep up with her. It was indeed a beautiful place, very much like a big park. There were trees and grass everywhere, and the brightest flowers she had ever seen. Little paths led in different directions, and there were charming little bridges over little streams of water. There were swings and slides, and teeter boards and everything one could think of to help children to have a good time. Best of all were the playhouses which the children were making. She hoped that the fairy would let her stay long enough to play with some of the children awhile.

In the first group they came to, the children were playing a new ring game. The song was very pretty, and they were all running around the one in the center just as fast as they could. They looked very gay and happy, but as Lucile came nearer she was surprised to see that some of them had on very ragged old clothes and shoes that didn't fit at all. Others wore very fine, clean clothes, but none of them were thinking about what they had on.

"Come on, we'll play with them," said the fairy, making a place for them both in the ring. The children smiled at the fairy but looked a little strangely at Lucile. "She's all right," continued the fairy. "It's Lucile, a little friend of mine. Her heart isn't really very ragged."

Another strange remark! But there wasn't time to think about it, for the children were smiling at Lucile, too, and waiting to start up

the game again. They played hard and fast for quite a long time. Soon Lucile had the little song learned and was singing as well as the rest of them. They all got to laughing so much that they were quite out of breath; then they threw themselves down on the soft green grass and rolled around under the trees. Lucile had never had more fun. After they had rested a little and caught their breath, the fairy jumped up and suggested that she and Lucile go on to see more of this country. So they wandered down the path.

As they came to a very shady place by the side of the path, Lucile thought she heard some one crying. There, sure enough, under one of the bushes lay a little girl crying as if her heart would break. She was lost. Her clothes were torn and dirty and her shoes were covered with mud. She had fallen down and scratched her face and her knees very badly. If she had ever been a pretty child, she didn't show it now. The tears running down her cheeks had made streaks in the dirt and she really looked very miserable. But Lucile didn't stop for that. She ran to her and began lifting her up and brushing the dust from her clothes. Then she got out her own clean handkerchief and wiped the little girl's face, and asked her where she lived. When the child had been comforted enough to stop her sobbing a little, she said that her big sister was in the group playing ring games. "But I couldn't hear their voices any more, and I got scared, and I ran so fast that I fell down on the scratchy old bush."

"We will see if we can find them," said Lucile, and they ran down the path to find the other children, the fairy showing the way. The little child found her big sister, and Lucile kissed her good-by and promised they would play together to-morrow.

"Perhaps I'd better go home now," said Lucile to the fairy. "It is getting quite late."

"But you can stay here, if you wish," said the fairy with a bright smile. "This is your land, too, now, for your heart is ragged no longer." Another funny saying!

"Well, I must go back for a little while. There's something I forgot." She felt sure that there was something she must do, but she had forgotten just what. She must hurry down the path toward home. All at once, while she was trying to remember what she had forgotten to do, there she was sitting up in her own little bed and the morning sun was shining in at the window! "Oh, I know what I forgot," she said out loud, jumping out of bed and beginning to

dress just as fast as she could. "I have forgotten to play with Ethel for ever and ever so long. And I must take her to the Land of Whole-hearted Children the very next time I go. I guess she could get in all right because her heart isn't a bit ragged."

"What is your hurry this morning?" asked mother as Lucile began eating her breakfast in a greater rush than usual.

"Oh, I have to stop by Ethel's and take her to the Land of—— well, of course there isn't any such place, really, but she could go in all right, because she isn't a bit ragged, and we always did have the best times together, and she'd just love——"

"What in the world are you talking about?" exclaimed mother.

"Oh, I mean I'm going to take Ethel round by our daisy corner, in the meadow back of the school, you know—that nice place we found to make a playhouse."

"Mother," Lucile was at the door, putting on her hat, "do you s'pose Ethel could get time to help in our playhouse if I helped her to take care of her baby brother? And, mother, do you 'spose I can make Ethel forget that I forgot her so long?" But Lucile was off down the street before mother had time to answer.

PROJECTS: An outing should be planned for one day this week—probably for Friday—or for a part of the day, after the children have had a brief session at the school. Be sure to make an outing or a trip to a park a real project on the part of the children. Through committees of the children, with the teacher's careful help, provide for preparing refreshments, carrying baskets, serving lunch, looking after newer or smaller members, and so forth. In connection with some of the outings or special programs, it may be possible to give a good time to some one who is partially a shut-in or to bring in as guests children who have not yet become interested in the school. It might be possible to get some of the mothers to come to an outing planned especially for them. As we are emphasizing playmates in this course, make a point of sharing the good time with some playmate who is not able to go on outings. To bring back flowers or a plant to one who is shut in may take some patience, but it is worth while. In a certain school there were two sisters who were to be taken out of the school because the mother needed their help in the home. One child could do what was needed, but it did not seem fair to keep one at home and let the other go. So it was planned that the girls go on alternate days, the one who had attended explaining

the work of the day to the one at home. When it came to outings, if both could not go, they took turns, the one who attended taking refreshments or other favors to the one at home. This plan might well be extended to any playmates in the neighborhood who are in some way prevented from full attendance.

PROGRAM IX

LOYALTY TO BROTHERS AND SISTERS

BIBLE STORY PERIOD:

SCRIPTURE REFERENCES: Gen., chs. 43 to 45; 46:1a; 47:12.

THE STORY: From these references develop the story of Joseph and his young brother, Benjamin, and of the family together in Egypt. Follow the Scripture closely, simplifying the language where necessary.

If there is to be no program the next day because of the outing, combine Friday's Bible story with this, or at least summarize it, so that the Joseph story will be complete this week.

BIBLE MEMORY WORK: Continue Matt. 5:43, 44, adding v. 45.

ILLUSTRATIVE WORK: Let the work of illustration for to-day and to-morrow be the dramatizing of the Joseph story. This may be effectively done in two or three scenes:

Scene I. The selling of Joseph.

Scene II. Joseph's brothers come to buy grain at Pharaoh's court.

Scene III. The family reunited.

Let the dramatization remain informal throughout, and use very little costuming or stage setting. The first scene is especially appropriate when played out of doors. The playing of the story is to be done more in the spirit of "make-believe" than of working up a play. None of the "parts" should be committed, but each child should talk as he thinks the character played would talk.

It might be well not to call it a play if there is danger of the children becoming self-conscious. There are full suggestions for dramatization in the first Primary book, "Learning God's Way," pp. 63, 64.

If the children show enthusiasm in playing the story, the teacher may look forward to the presentation of it in a final program. For this the action and conversation should be kept informal, but the costumes and stage settings worked out with a little more care, the children giving a part of their time for illustrative work to preparing these properties. Use your Bible pictures for suggestions as to draping the costumes.

The basis of a typical Syrian costume is very simple. It is cut like a kimono nightgown or like a bungalow apron. A wide sash of many folds should be wrapped around the waist, with no ends left flowing. Bright colors may be used, and striped material is especially characteristic. Remember the ease with which stripes were introduced in the weaving. Joseph's garment should be of striped material if possible, otherwise of bright color with stripes applied, the children understanding that it was woven of threads of many colors. Bright colors should be used, too, for winding about the head for turbans. The garments should be worn ankle-length. Ideas for the draping of the outer wrap over the shoulder or for loose head drapery may be copied from Bible pictures. As your cloth may not be wide enough to allow for long sleeves, add pieces before the garment is seamed at the side. Shepherds in the field may wear sleeveless tunics, but Jacob and Joseph, when in court, should wear long, slightly flowing sleeves.

The court may be worked out in very simple fashion. Decorations of characteristic Egyptian design should be prepared and fans may be made by the children from pasteboard and bright-colored paper. Thus an effect of elaborateness and luxury may be given by the use of simple materials.

GAME PERIOD: The game called "midnight" is a sheep and fox game that would be especially appropriate in connection with the study of shepherd life. Other active games that are refreshing for beginning the period are "railroad train" and "high windows."

After the excitement of one of these lively games, a singing game will be a change and will keep the group coöperating.

Use "the muffin man," noting the adaptation which is suggested in Bancroft.

MUSIC PERIOD: Continue the practice of yesterday's new song, and sing several songs chosen by the children.

Ask the children what the songs. "I Would Be True" and "When

Thy Heart with Joy O'erflowing" tell us to do. Do we have many chances to do these things? Did any of the people in the story we are going to tell do the things mentioned in one of these songs? When did they do it?

SECOND STORY PERIOD:

The Two Sisters

In a home something like your home lived two sisters who were twins. Their names were Mary and Ethel, and they were just eight years old. Although Mary and Ethel were twins, they were not at all alike. Mary had rosy cheeks and laughing eyes and she liked to run and play out of doors. Ethel had white cheeks and sober eyes and she liked to sit in a quiet corner and sew or read. She always thought people didn't like her so well as they did Mary. Sometimes she felt real cross about it.

When the vacation school opened around the corner, in the big church, both little girls were there. They both had forgotten that mother was at home alone with the baby and with all the work to do.

When the children came home from school and were telling all about the wonderful things they had done, mother tried to look glad, but it was no use. Finally she said: "I am very sorry, but I really can't let you girls go to the school this summer. Some one must take care of baby while I do the work."

"But," cried Mary, looking very sober indeed, "it takes only one of us to mind the baby, and——"

"Well, of course," hesitated mother, "one of you could take care of baby, but I never should think of letting one go and keeping the other one at home. That wouldn't be fair at all!"

Then all at once mother had a bright idea. "How would you two like to take turns? You go one day, Mary, and Ethel the next day?"

"Oh, goody, goody!" cried Mary, jumping up and down and clapping her hands. "We'll take turns. I know the teacher will let us."

"O dear," sighed Ethel, "I never could make a basket or sew a dress if I had to miss every other lesson."

"But I'll show you everything we do the days you are not there, and on the days when I don't go you can show me—tell me the stories and teach me the new games and everything."

So it was arranged. The teacher was very kind and often she let one little girl take home her work so that the two could work together in the afternoons at home and not get behind their class. Really, the plan worked very well indeed. Ethel, instead of slipping out of the games and sitting in a corner by herself, as she used to do, always joined in as hard as she could and paid careful attention to all the teacher said, so that she would make no mistakes when she explained the new games to Mary. Mary was careful with her sewing, and listened very closely when they started something new, instead of breaking her thread in her hurry to be done. Then the two sisters would play school together all the afternoon while they were watching the baby.

On the last day of school there was to be a picnic in the park, with games and a program and refreshments of ice cream and cake and popcorn balls. Everyone was looking forward to that day. The children could scarcely wait until the time came.

Mary and Ethel each counted up to herself to see which would be the lucky one. Ethel was delighted when she figured out that it would be her turn to go to school on picnic day. She wished that they could both go, but she didn't know what she would have done if it hadn't been her turn, for she knew she "just couldn't bear to miss it." Mother had hoped to be able to send them both, but when that week came the weather was very warm and the baby was fretful and hard to please. "No, Mary cannot go," mother said.

Thursday came, the day before the school picnic. Mary, at school, was helping in the many preparations for the day of the great picnic that she knew she would not be able to attend. A committee was listing all the favorite games to play and she was on the committee. They were appointing different ones to start the different games. Then there was a committee appointing children to pass refreshments. They wished that Mary was going to be there.

"But you know I cannot possibly go," Mary had to remind them several times. "It isn't my turn."

"Oh, come any way," cried Mary's best friend. "Just get up and come any way before that lazy Ethel even knows you are gone. Then she'll have to mind baby."

"But Ethel isn't lazy," cried Mary almost crying, "and it is her turn to come. She is counting the hours until to-morrow."

"Well, anyway, she's no fun. She can't run or win games. We'd rather have you."

"But she can do lots of other nice things. She can draw lovely pictures and make dresses for our dolls and——"

"Well, she'd be no good at a picnic, so what's the use of her coming?" snapped Jane, as she turned to run away.

Picnic day came, clear and warm. Mary could scarcely keep the tears back, as she saw the sunshine streaming into the one window in the kitchen, but she dried her eyes in a hurry. Ethel was up early and it didn't take her long to get into her clean gingham dress and start off for the school.

Mary settled herself on the doorstep with the baby. She wasn't going to cry! Then a strange thing happened. She could scarcely believe her eyes. Here was Ethel coming back home and she was crying hard. It took Mary and mother both to comfort her and quiet her before they could find out just what the trouble was.

"The other girls didn't want me to come to the picnic," sobbed Ethel. "Jane laughed at me because I never can win any races. I just couldn't stand it. I won't go to their old picnic now!"

Because it wasn't her turn, Mary wouldn't go either, not even when Ethel herself begged her to go. Somehow, it didn't seem exactly loyal. That was the word the teacher had used when she told a story about a boy who "stuck up" for his friend when everybody else turned against him. All at once Mary thought of something to do.

"O mother," she cried, "may I ask little Mrs. Brown to take care of the baby to-day? Then we can both go to the picnic."

Mother was doubtful about asking such a favor, although Mrs. Brown appeared to be very nice. "Oh, please, there she is at her window now. That's what made me think of it. Mrs. Brown goes to that church, and one day she came to the school. She asked me if I had brothers and sisters. I told her about Ethel and the baby. Before she went away I heard her tell teacher that she would like to help just any time because she didn't have much to do at home."

So mother consented, and it didn't take long to run over to Mrs. Brown's and tell her all about it. When Mary and Ethel started for school, Mrs. Brown was already helping mother to straighten up the room and watching the baby.

Hand in hand, and calling, "Wait for us, wait for us!" the two

girls dashed up to the crowd just as they were getting on to the street car.

"Oh, here are Mary and Ethel," they all cried with joy, dancing around them. "Isn't it nice to have them both at once!" laughed Jane. Mary helped with the races and Ethel helped with the ice cream. After the games Mary and Jane sat with Ethel on the grass and they made clover chains. It was the happiest day they had ever had.

PROJECTS: If there is to be an outing to-morrow, a part of this period may be needed to prepare for it.

If there are unfinished scrapbooks, these should be finished this week, as next week the projects will center around the making of Christmas gifts, including Christmas scrapbooks.

PROGRAM X

JOSEPH'S FAITHFULNESS AND LOYALTY

WORSHIP PERIOD: If there is to be a short program before the outing, let the Worship Period consist largely of singing the songs already familiar, repeating Bible passages that have been well learned, a short prayer, and an offering. After this there may be a song review of all the songs the children know.

If there is time for further work use the Bible story, and follow it with the continued dramatization of the Joseph story or the preparation of properties for the final presentation of the play.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCES: Gen. 47:13-28a; 50:15-22.

GAME PERIOD: If there is to be no outing, the latter part of the session should be devoted to a good time in the form of a longer Game Period, omitting the Music Period. If there is any sort of yard near by that can be used, feature the type of game that you would use in the park or the country: any of the ball games, "center ball," "circle ball," "ball tag," "ball puss," and the like. If you have no soft balls or bean bags in your equipment, some time may be taken to-day to make the bags. Let the girls sew up bags of coarse, strong cloth, sewing around three sides several times so that there

will not be danger of leakage because of a child's naturally large stitches. Let the boys go to a shop or to some one's home for navy beans, and let them fill the bags, leaving each one only partly full. The teacher should help in the final sewing up of the bags, as this part is more difficult. While she and several of the more skillful sewers are doing this, the smaller children can be playing familiar ring games with a child as an assistant leader.

To give variety the ball games may be alternated with nature games. These games are especially appropriate to the park or the woods, but may be played inside to stimulate imagination and create the atmosphere of outing: "midnight"; "squirrel in trees"; "bird catcher"; "frog in the middle"; "bear in the pit"; "flowers and the wind"; "flower match"; "nuts in May time."

Theme for Third Week: Generosity, Sharing

PROGRAM XI

GENEROSITY, SHARING

INTRODUCTION: As the emphasis in the Bible work for this week is to be on God's great Gift to us, and in the other stories and work on that attitude toward our friends and playmates that expresses itself directly in giving and sharing, plan your first Worship Period to center around this idea. Use John 3:16 as the keynote of the day and of the week. Of course this emphasis is the Christmas idea, and it may seem that the work will be an unnecessary repetition of what we do in the winter months. But that need not be so. The teacher should not attempt to use all the Christmas ideas that can be found, but to do a few things especially well. Probably more time can be given to the stories, to the Bible Memory Work, and to the Illustrative Work than is generally done in the winter in the midst of hectic preparations for programs and festivities. The beauty of summer work on Christmas material is that there is more time and there is freedom from the excitement of festivity. The work that is done this summer should lay the foundation for a more vital appreciation of the meaning of Christmas when the time comes.

If the money from the offering is available, it should be devoted to buying materials for making Christmas gifts to be sent away to children who otherwise might have no Christmas, as we have: children of the home mission field; of the foreign work, especially, if possible, through a missionary sent by the local church; or of the Near East. The materials to be bought for such work are listed in the Supplement, with the suggestions for gifts. The gifts which are made this week, or possibly throughout the rest of the summer, should be carefully packed by the children as a group project; the box should be addressed and mailed by their committee, and a letter prepared by them should explain their preparation of the box and express their greetings. These should be sent at the end of the school period, or even before. That will give plenty of time for the

box to reach a foreign country and the whole project will be of great value to the children if they finish it. Often teachers neglect to have the children participate in the disposal of gifts, thus missing a very valuable part of the project. Finishing the project in this way gives the child:

1. A sense of achievement, encouraging toward further attempts.
2. A deepened personal interest in those who are to receive the gifts.
3. A sense of the distance of a foreign country, together with the feeling that the children are very much like ourselves.
4. A realization that money is needed for carrying out all such service to others.
5. Practice in carefulness of preparation of things for others.
6. A sense of the reality of their service to others which fails to come when work is done just as busy work and put away in a closet to lie unused and to become shabby.

All these points should have been provided for in connection with the offering. It is important that the children realize before the offering is received what the money is needed for. In discussing with them their project of gift-making, use a story or incident or bit of description from your mission literature, that the children may more easily visualize the children with whom they are sharing.

WORSHIP PERIOD: In the opening worship use a Christmas song quite familiar to the children. "O Little Town of Bethlehem" is suggested because of its emphasis on God's Gift to the world, and because of the picture of Bethlehem which it presents. This summer only those Christmas songs should be used that are quite intelligible to the children and that correlate directly with the story material.

Repeat John 3:16 together in the Worship Period and let the prayer be a brief thanksgiving for the simple things of every day and especially for God's Gift to us when he gave the Baby Jesus, who grew to be the kindest of men to his friends and to all people.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Luke 2:1-7.

PREPARING FOR THE STORY: If you wish to introduce the Bible Story Period with conversation as to the topic of the week, bring

out the fact that there are many stories about gifts and that the best of all is the story of God's Gift to us, the story of the Baby Jesus. We shall have many other stories of giving, and shall be making things to give.

Some of the children may wish to tell the story of Jesus' birth and his manger cradle. Let the children recall the story, building it up as completely as possible through their comments, so long as the interest does not lag or the competition become too great because of the attempt of many to tell the story.

Lead the children to remember Mary and Joseph and where they lived. From this point develop the story, making vivid the journey of Joseph and Mary to Bethlehem. Bethlehem was the town near which Jesse and his son David and his other sons lived. Near this town they had watched their flocks of sheep. This was long after the time of David, but the people remembered their good king and told stories about him in all their families. Fathers and mothers told it to their children. When these children were grown and became fathers and mothers, they told the story to their children, and so on for many years. For this reason all the people loved the quiet little town of Bethlehem and were proud to think of it as the birthplace of David. Of course Jerusalem was the biggest and the most beautiful city. It was the city that David made the capital of the country, and the great Temple, or church, was there. Bethlehem, in its own way, was just as much loved as was Jerusalem.

THE STORY: The people of Judea were very unhappy. For many years they had been the captives of first one nation and then another. Sometimes their captors had carried them far away to other lands—so far that they had never been able to find their way home again. Sometimes their captors killed their strong men and took away all the property, so that mothers and their little children were left helpless and starving. Sometimes their captors allowed them to stay in their own homes, but sent soldiers and governors who spied upon them and punished them cruelly when they dared to find fault with their treatment.

Whenever the people of Judah met to talk together, they would ask each other, "Has God forgotten us?"

"Where is the king the prophets said would come to free us?"

"Will God never send us a helper?"

Now it happened that in the city of Nazareth lived a very good man, a carpenter, whose name was Joseph. Nazareth was a very small town, but there Joseph had his little home and his carpenter's shop, which was just a room next to the room where he and Mary, his wife, lived.

One day Joseph said to Mary, "Mary, soon you and I must make a long journey down to Bethlehem."

"Very well, Joseph," answered Mary, "whenever you are ready, we will go."

The trip that Joseph and Mary made to Bethlehem came about in this way. They had to go because the governor of that part of the country said that everyone had to go back to the town where he was born to enroll himself. Enrolling was the way in which they counted the people. Every country has to know just how many people there are and where they live. In our own country we have census takers who go around from door to door and find out the number of people, so counting the people in our country doesn't give us any trouble at all. But this governor made all the people go back to the towns where they were born, even if it meant a long, hard trip.

Joseph and Mary felt sad about going to Bethlehem, not only because it was a hard trip and they were rather poor, but because it made them think how different the times were now from those good days when David was king. Now the country had no king at all and it was ruled by the king of another country, Rome. This king sent out governors who made the people do hard things. Being made to go to Bethlehem by a stern, Roman governor was not very pleasant and seeing Bethlehem made them long for another king, born of their own people, who would rule kindly and wisely as David had done. If they had such a king how gladly would they serve him!

The trip to Bethlehem was indeed hard in those days, when there were no trains and no automobiles and no nice places to stop if one got very tired on the way. Probably they rode on donkeys, or at least Mary did, while Joseph probably walked by the donkey's side—a very slow, tiresome way to travel.

They were very tired when they got to Bethlehem. It was nearly night and they went right to the one little inn or hotel. But many, many people had come earlier and the little inn was full. The kindly innkeeper said he was sorry but there was not a corner left, not even a place where Mary could rest.

Worried and discouraged, they turned away, not knowing where to go or what to do. It was already beginning to grow dark. Perhaps the innkeeper saw a tear on Mary's cheek, and perhaps he noticed the worried look on Joseph's good, honest face. He could easily see that they were both very tired.

"You are welcome to find shelter in the stables with the beasts," he called to them. "It's no comfort I offer, but it would be a little warmer than out in the road under the stars."

So Joseph and Mary turned to the courtyard where the animals were kept and found a corner sheltered from the wind and filled with hay and straw on which they could rest.

That very night, when the animals all around them were quiet and dozing and their keepers lying in the courtyard were sound asleep, and all the people in the inn had gone to bed, the Baby Jesus came. Mary wrapped him in "swaddling clothes," and laid him in a manger that was soft and warm with hay. Of course she had no cradle or little bed for him, but the manger was just about the right size for a baby's bed, and it was sheltered from the cold of the night.

AFTER THE STORY: Use one or more good pictures of the Nativity, but not too many. A word of warning against the use of too many pictures of the same incident or subject for young children would not be out of place. They cannot understand why the same characters should look differently or be shown in different attitudes or against different backgrounds. They do not understand that the difference is in artistic conception, and they are confused in their mental picture of the story. One picture of each desired scene is better, and not too many scenes shown—certainly not where they contain the same characters who look oddly unlike in the various pictures of them.

Repeat again John 3:16 and sing "O Little Town of Bethlehem," or just the one stanza beginning, "How silently, how silently the wondrous gift is giv'n!"

BIBLE MEMORY WORK: Read Mary's song in Luke 1:46-55. Explain the meaning of such words as "magnify," "henceforth," "generation," "imagination," "exalted." If the children of your class are quite advanced, they may not find it difficult to learn this song. Do not attempt it if it seems to be much beyond the children. In any case, do not depend so much on drill for learning something

hard as on a few repetitions each day. Perhaps verse 47 will be enough to use, with John 3:16.

There are short poems which are very valuable for committing to memory in addition to the Bible Memory Work. One of these might be substituted for the rest of Mary's song. The following is suggested for possible use. When it has been learned, it may be used in the worship program, recited in concert by the whole school or, better still, by one child who has the poem well in mind.

"What means this glory round our feet,"
 The Magi mused, "more bright than morn?"
 And voices chanted clear and sweet,
 "To-day the Prince of Peace is born!"

"What means that star," the shepherds said,
 "That brightens through the rocky glen?"
 And angels, answering overhead,
 Sang, "Peace on earth, good will to men!"

—*James Russell Lowell.*

GAME PERIOD: "Santa Claus's pack."

MUSIC PERIOD: During the practice this week, use songs chosen from the list in the Supplement. Many of the Christmas songs may be pretty well known. Other songs of Jesus may be used, especially "Fairest Lord Jesus," and "Tell Me the Stories of Jesus."

SECOND STORY PERIOD:

Kind Moon Fairy

There was a beautiful large star that shone in the dark sky every night. The star fairy who lived in it had three daughters who were as lovely as their mother. One was a wind fairy, another was a sunbeam, and the third was a moon fairy. The three daughters had an uncle and an aunt, Thunder and Lightning.

One day Thunder and Lightning asked the three sisters, Sunbeam, Moonlight, and Wind to come to have supper with them. When they asked their mother, Evening Star, she said: "Yes, of course you may go, and you'll have a lovely time. I'll wait right here in the evening sky until you get back so that you can tell me all about it."

They wore their very best clothes to the party. Sunbeam put on a dress of gold, Moonlight wore silver, and Wind had a rustling silk of many delicate colors.

The supper was about the finest they had ever had—just the things that sky fairies love best: soft, fluffy clouds, snow from the mountain tops, and many kinds of fruits. They all ate a great deal, especially Sunbeam and Wind, who generally had big appetites. Moonlight enjoyed her supper, too, but she was thinking of her mother, waiting in the evening sky alone. So she saved half of everything she had to eat—to take to her mother as a surprise.

Before it grew very late, Sunbeam, Moonlight, and Wind all said good night to Thunder and Lightning, their uncle and aunt, and thanked them for the lovely time, each one making a pretty bow before she left. Then they raced for home, and they ran so fast that they all reached there at the same time. They came with such a rush that they almost took Evening Star's breath away.

"Oh, what did you have for supper, and what did you bring me?" she asked, delighted to see her daughters coming home again.

"Oh, I didn't bother to bring anything. I was having too much fun to stop for a little thing like that!" answered Sunbeam, as she saucily tossed her golden curls.

"I didn't bring you anything either," spoke up Wind. "It was all I could do to take care of my cape and my scarf and my veil, when we were racing down the Milky Way. Oh, we had fun! I went for a good time, not to be an errand girl." And she pulled her cape around her and turned away.

"I brought you something," spoke up Moonlight shyly. "See, all the lovely things we had for supper! I thought you would like a sample of everything."

So Evening Star got out a golden plate and Moonlight heaped it full with the goodies she had brought from the party.

When Evening Star gathered her children around her to tell them good night, she had something to say to them. She talked first to Sunbeam.

"You really have been selfish and greedy to-day, my daughter," she said sadly, "and you didn't think of anyone but yourself. Now you are so hot and burning that whenever the summer noontime comes, the children of earth will turn away from you, and not love

you or play with you as they always used to do." So that is the reason that no one loves the sunshine of summer noons.

"Wind, you, too, were thoughtless and selfish; all this day you have been in such a rush that you have thought of nothing but your own good time. You will find the children of earth hating you as you play with Sunbeam during the hot summer noons."

Finally the mother spoke to kind-hearted Moonlight.

"You thought of others to-day, and you remembered to share your good time with your mother who had stayed at home alone. Wherever you go you will find friends, and they will always be glad to see you coming. You shall make the dark nights bright and beautiful and the children of earth will always love you."

And to this very day people have always loved the calm, cool, bright moon.

PROJECTS: The project work for the week was discussed in connection with the offering, as it will need to be financed in part by the children. More detailed suggestions and directions for the making of gifts are given in the Supplement.

Some of the children who are especially fond of making scrap-books might make Christmas books, using the Christmas pictures to be found in old December magazines and old Christmas cards which they may bring from home. Cards with writing on the back may be used in pairs, pasted back to back, thus making fresh cards to put into the Christmas box to send away.

PROGRAM XII

GENEROSITY WHEN WE HAVE LITTLE TO GIVE: GOOD WILL

WORSHIP PERIOD: Let the Worship Period be similar to yesterday's, introducing any appropriate songs, Bible passages, or poems which the children learned yesterday.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Luke 2:8-20.

THE STORY: Tell the story as simply and vividly as possible, following Luke 2:8-20 closely. Perhaps the children may be impatient

to tell it themselves. If so, see that certain parts are clearly filled in and especially emphasized.

1. The shepherds may have been keeping watch in the same fields used by David for his sheep.
2. The shepherds may have talked together of David, telling all the stories they knew of his life and repeating or singing together some of his songs.
3. They may have recalled the promise made by many of their great men of the past that there would be a man of their own people who would become their king and save them from the rule of the stern Romans who now made them do many hard things.
4. There is a legend, although it is not mentioned in the Bible, that one of the young shepherds, almost a mere boy, took one of his little lambs as a present to the Baby Jesus.

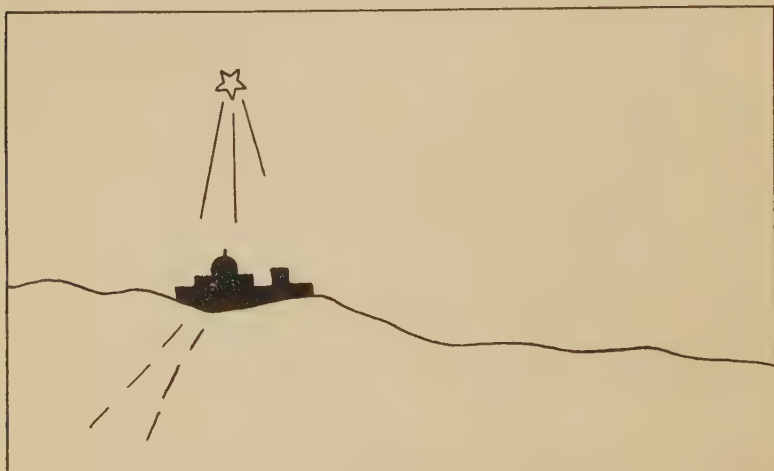
AFTER THE STORY: The children may wish to sing a little, even though it is not a song period. Do not drill at this time, but use something well known. "Away in a Manger" and "There's a Song in the Air" are especially appropriate. The use of closely correlated songs and Bible passages immediately following the story helps to deepen the impressions and tends to give immediate expression to the emotion stimulated by the story.

BIBLE MEMORY WORK: The angels' song. Luke 2:8-14.

ILLUSTRATIVE WORK: Record the shepherd story in the Memory Books by picturing it in cut-paper work or crayon. The cut-paper poster picture is very attractive for an illustration that can be made colorful. Use deep blue for the base, covering nearly the whole page. This will represent the sky. Small silver stars may be used. Gray paper, or dull brown, will represent the land. The low-lying buildings of a village at one side may be cut from white. Shepherds with crooks may be cut from brown paper and applied at one side, leaving the other side for the approach of the Wise Men. The same idea might be worked out in a large poster for the room. If each child has a definite share to contribute and does the work carefully the poster may be interesting enough to keep and bring out again at the Christmas season. On the page of the book and on the poster the words of the angels' song should be written.

The poster should be made of blue cardboard or paper. Either the shepherds or the Wise Men may be added. It will be effective to mount the camels and riders so that they will be partially silhouetted against the sky.

If this same idea is carried out in the Memory Book, the pieces of bright-blue paper should be mounted on the page, pasting around the edge only, so that it will remain smooth. The pasted edge may then be concealed by a border of gold or silver paper or a narrow line of black. This will also suggest a frame about the picture.



GAME PERIOD: "Santa Claus's pack" or "Merry Christmas to you."

If you wish to use other games this week besides the Christmas games suggested, choose those that especially emphasize good will and friendliness, such as: "Here we go together"; "Good morning"; "Guess who?" Simple Christmas dramatizations may be added to the latter game; for instance, the three Wise Men coming with gifts, Santa Claus filling the children's stockings, or a family trimming a Christmas tree.

MUSIC PERIOD: Choose songs for practice that will mention the Wise Men, so that the songs may be used to-morrow with the story. Use also "Silent Night," "The First Noel," and "Tell Me the Stories of Jesus."

SECOND STORY PERIOD:

The Three Brothers

Once upon a time there lived three poor little dwarfs in a tumble-down house by the roadside, and each dwarf owned a china mug.

One little dwarf was stingy. He did his mug up in tissue paper and cotton batting and kept it locked up in his third bureau drawer. "I will keep it safe," said he, "where nobody can ever use it. It is my mug. My mug shall never get broken, and when I need a mug to drink from, I can use one that belongs to some one else."

The second little dwarf was selfish. He carried his mug in his pocket. "I am going to keep this mug to drink from myself. It belongs to me. If others need a mug to drink from, let them look out for themselves," he said.

The third little dwarf was generous. "I'm so glad that I own a pretty mug!" he chuckled to himself. "Everyone can use it. It is the very thing to offer a thirsty traveler who stops at our tumble-down house to ask for a drink of water. My brothers can use it, too. I am sure that they will both be quite as careful of it as if it belonged to them. We need only the one mug, for we share alike, because we love one another."

Now one day a traveler came over the dusty highroad. He was thirsty and tired. He saw the well and he went up to the door of the tumble-down house and knocked: "Rat-tat-tat!"

The stingy little dwarf was yawning in the parlor, because he never did any work—he let the others do it. When he heard the "Rat-tat-tat" he kept very quiet.

The selfish little dwarf was in the dining room pretending to sweep—but he was only sweeping the crumbs under the mat, for he did not like to clean. He heard the "Rat-tat-tat" but he pretended that he was too busy to answer it.

The third little dwarf was in the kitchen, scrubbing the hearth with a mop. His sleeves were rolled up, and he had overalls on, but he could not bear to keep a tired traveler waiting. He hurried to the door.

"Come right around to the well," he said. "I will get a mug and give you a drink of our nice cold water. You must be tired, for the highway is warm and dusty." Then he set the best chair for the traveler, and gave him a fan.

He went to fetch his mug. But what do you think! When he found it at last, it was soiled—and the stingy dwarf had carelessly broken the handle off, and the selfish dwarf had dropped it on the floor and nicked the rim! “Oh! Oh! It’s not fit for company use!” cried the generous little dwarf. “I must have something better!”

He asked Stingy to let him take his mug.

“No. You can’t take mine,” said Stingy. “Nobody can ever use it. It is all put away. It’s mine, and I won’t lend it to anybody.”

Then he asked Selfish to let him take his mug.

“No,” said Selfish. “I can’t let you take my mug. Give him yours. What do you care if it is nicked, and the handle is off? It is good enough for a beggar, I should think!”

So there was nothing for the generous little dwarf to do but take his own broken mug to the stranger. He cut some slices of bread and put them on the prettiest plate he could find.

“I’m sorry I haven’t a better mug to offer you,” he said, “but the others were all put away. They belong to my brothers. Oh, I wish that they would come out to see you—they are so nice—but they said they were busy at present. Stingy is dusting the parlor, and Selfish is brushing up the dining room. Their mugs are nicer than mine, because they always know just how to take care of their things. Wouldn’t you like some more bread? I am sorry we haven’t butter to offer you—but we never buy it.”

The traveler thanked Generous for all that he had done. He said: “I am so grateful to you that I should like to do something for you before I go. I should like to give you something to remember me by. Let me take your mug again, little dwarf. Have you a big pail that I can use?”

“Oh, yes,” returned the generous little dwarf. “I have one.” And he ran to the kitchen and rinsed out the one he had been using.

The stranger took the broken mug that had lost its handle and had a chipped rim, and he began to dip water from the bucket into the pail.

At the first dip, the handle came back on the mug, and the mug became quite whole and new. At the second dip, the mop pail turned into gold. At the third dip, the tumble-down house became new and splendid. At the fourth dip, the cupboard became filled with pots,

kettles, and good things to eat. At the fifth dip, Stingy and Selfish came running out of the house and they were changed. They were not stingy or selfish any longer, but were like their brother, generous, good, and loving. They carried their mugs and gave them to the stranger. And they kissed the generous little brother dwarf. The one who had been stingy said that he was sorry he had never helped with the work. And the one who had been selfish said that he was sorry, too, and that he would never sweep crumbs under the mat again—for it only made work for other people to do. And at the seventh dip, the pail was filled full of gold.

Then the stranger bade them good-by, and went on his way.

Who was he? A good fairy, no doubt. He may have heard of the generous little dwarf and wanted to help him. If that were so, he probably wanted to help Stingy and Selfish, too, and make them into Good and Happy. At any rate, they all lived happily ever after, and the mug that belonged to the generous little dwarf was kept at the well side for travelers to use.—*Patten Beard, in The Youth's Companion.*

PROJECTS: See Program XI.

PROGRAM XIII

GIVING PRESENTS

WORSHIP PERIOD: Build your worship program to correlate with the thought of the week, using the Scripture and songs that have become familiar this week in the drill periods.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Matt., ch. 2.

PREPARING FOR THE STORY: The very first Christmas gifts were given to Jesus. That started this whole habit of giving presents to the people we love on the day that celebrates his birth.

As the children will probably know something of the Christmas story, ask them several questions, and draw them out to tell it in part themselves. Who gave the presents to Jesus? Who were these Magi or Wise Men? Where did they come from?

THE STORY: The Magi were good, wise, rich men who lived far away in the East. One day one of these Wise Men was reading in

an old, old book. This book told him something very wonderful—that a king would be born in this world, a different kind of king from any that had ever been known. He would be the kindest and noblest man that had ever lived and he would show people how to live good and happy lives. The wonderful child would be born in the little far-away country of Judea. The Wise Man decided that he would go to find this child.

Somewhere, we don't know where, he found two other men who wanted to do this same thing, so they came on the long journey together to see the Baby Jesus.

There is an old, old story which tells us that these men were kings themselves. One of them, Melchior, was king of Nubia. He brought presents of gold to the Baby Jesus, because gold was often given to kings. Another one was Balthazar, a king of Chaldea, and he brought frankincense, because incense was used in worship and he wished his gift to show that he worshiped Jesus. Kaspar, a big black man from Africa, was king of Tarshish, and his present for Jesus was myrrh, a bitter spice that was very expensive. It meant sorrow, but in giving it to Jesus, Kaspar was showing that he sympathized with Jesus in every trouble and sorrow that he would ever have.

Each of the men rode on a camel, for that was the only way in which one could go on a long journey in those days. As they rode along together, they talked of the Christ-child and of their hope to see him. A large, bright star shone above them every night.

After several days' journey they came to the desert. They could see nothing ahead of them but sand. There were no trees and there was no grass. Of course there were no houses because no one could live very long in such country. There were not even roads, because the winds blew the loose sand over the footsteps of the camels long before another caravan came that way. But the Wise Men went bravely on. They had food and water with them besides the gifts for the Christ-child. Their camels were strong, and camels can go many days without eating or drinking.

Sometimes they came to an oasis, a spot where there is a little spring with some grass growing about it and several date trees growing near. Then they would camp for a while and rest. But they never camped very long because they were eager to come to the end of their journey and see the Baby King.

After several days they left the desert behind, and then they traveled among the hills and the woods. Finally one night they came to the little town of Bethlehem. The air was cold and still and very clear. The star that had led them all the way was shining brightly and it led them to the inn in the middle of the town. They climbed down from their camels in the little courtyard and got out their presents, for they had found the Baby Jesus. With the little Christ-child was Mary, his mother. All three Wise Men knelt down and worshiped him and laid their gifts at the foot of the manger—gold, frankincense, and myrrh. Those were the first Christmas gifts, and that was the first Christmas. Every year since that night so long ago, people have given gifts to those they love, and especially to little children.

Perhaps some of the gifts that we make for other children in far-away lands will travel as far as the Wise Men traveled with their gifts.

AFTER THE STORY: Sing "We Three Kings of Orient Are."

BIBLE MEMORY WORK: Matt. 2:10, 11. Use also the verses learned earlier in the week.

ILLUSTRATIVE WORK: Design and cut out the camels and Magi to put into the picture in the Memory Books and on the poster. (See suggestion for last lesson.)

GAME PERIOD: Choose two of the games mentioned in the list for yesterday. Let the children choose one of their favorites.

MUSIC PERIOD: Continue the use of Christmas songs. Renew the use of "When Thy Heart with Joy O'erflowing." "Fairest Lord Jesus" is also appropriate. "Away in a Manger" combines well with the story of the Wise Men.

SECOND STORY PERIOD:

PREPARING FOR THE STORY: In using the Sir Launfal story, it is not necessary to make use of the dream element or very much of the description. Do not fear that you will be "spoiling" the poem, "The Vision of Sir Launfal," by using the mere incidents of it for your story. The poem itself is so interwoven of various elements that it can be appreciated as a whole story only in the higher grades. To know the story itself will help in that appreciation when the study of the poem is approached in the public school or the Church

school, just as knowing the legend or historical incident back of a play helps in understanding the final complex production. Children of seven and eight are interested in knights, and their imaginations are ready for stories of adventure outside the home. The second character of this story is a neighbor, at the very door, and so well within the appreciation of the Primary child.

Story of Sir Launfal

There was once a brave young knight who decided that he would go on a long journey to hunt for the Holy Grail. The Grail was the cup that Jesus used at the very last supper he ate with his friends. It had been treasured for a long time and many people had gone to see it. But finally it had disappeared. It was said that the keeper of it had done something wrong and so was not fit to care for such a thing as the cup that had belonged to Jesus. Many, many people hunted for it, but it was not found. Perhaps no one really brave enough or good enough had tried to find it.

Sir Launfal—for that was the knight's name—was good and young and gay and very brave. He had a fine horse and a beautiful coat of mail. Early in the morning he started out from his gray old stone castle. He was very happy. The birds were singing, the trees all around the castle wall were green, and the bright flowers were blooming all along the road. He felt sure that he would find the Holy Grail, for he intended to search long and faithfully. He would go to every country if necessary, and he would never come home until he found it.

Just as Sir Launfal was dashing through the gate in the great stone wall, he saw a man crouching by the road and leaning against the wall. He was a poor old beggar and, worse still, he had a terrible disease called leprosy. It made the skin hard and pale. No one wanted to touch a leper. When the old beggar saw the gay young knight, he reached up his hands for help and cried out pitifully that he was hungry.

Sir Launfal glanced at the beggar, but he was in a very great hurry. Sir Launfal was a generous person and he always hated to think of anyone suffering need. Besides, all the brave knights of those times always helped people in trouble—that was one of the things they were proud to do. But Sir Launfal was in such a hurry that he really couldn't stop, and there were always poor old beggars

along the road. If he stopped to help them all, he would never "get anywhere," and he surely would not find the Grail. But he would do something, so he pulled a golden coin out of his bag, tossed it to the old man, and rode quickly on his way.

"Oh," he thought, "what a terrible-looking creature he was! I am glad to get out of sight of him as quickly as I can." Then he spurred up his horse and thought about other things, and enjoyed the flowers and the birds all along the road, so that he would forget the horrible old leper.

Now the poor old beggar was no better off than before. He was still hungry, and he was broken-hearted, too. "The grand knight did not even smile at me," he thought. "No one cares for a leper." He threw the gold piece to the ground. It would do him no good. Lepers were not allowed to trade in the shops and markets, so what could he do with money? The poor leper was hungrier for kindness than he was for bread, and it was a long time since anyone had smiled at him or had said one kind word to him.

Sir Launfal went on his journey, and it was certainly a long journey. He went to many towns and cities. He went into all the fine churches, hoping that he might find the Holy Grail there. He stopped at country places and had supper with the shepherd people, and always he watched the cups that they used. Sir Launfal thought he would know the Grail when he saw it for he had heard that it was very beautiful, a clear, sparkling jewel. But Sir Launfal did not find the Grail. Years and years went by, and still he wandered from land to land, until he was a very old man. Then it was hard to go about on his horse, and he was afraid that he would have to give up the search.

Winter came, and the old knight was lame and stiff. He grew sick from the cold, and he had to give up his search for the Grail. There was just one thing left that perhaps he could do. He would try to get back to his own castle, so that he could end his days at home. Slowly and painfully, and just a little distance at a time, Sir Launfal made his way back to the gray-stone castle. When he came near, it was night, and the deep snow was piled all around the wall. How different from that bright summer morning so many years before when he had started out so gayly! It was Christmas now, and as he came nearer, he saw the bright lights streaming from the castle windows, and he heard the sounds of singing and dancing.

Just as he was going to venture through the gate (on foot, for his horse had died sometime ago) something dark and shadowy rose up beside him. He turned quickly and looked. It was a poor old beggar, just about the same sort of beggar as had been leaning against the wall when Sir Launfal rode out so many years ago. The man was very thin and pale and he stretched out his hands and cried that he was hungry, so hungry.

"Yes, I am hungry, too," said Sir Launfal, "suppose we eat together. I have a little food left in my bag." So he got out his few crusts and the cup he always carried with him. He went to the near-by stream and broke the ice at the edge and filled the cup with water. Then he went back to the beggar, and they sat on the ground together and ate their crusts.

"Have a drink from my cup," said Sir Launfal, politely passing the cup of water to the other old man.

"Thank you," said the man, as he took the cup. Then a strange thing happened. All at once the cup began to shine and sparkle with a beautiful, rosy light. It was a clear, shining jewel, and not the coarse wooden bowl that Sir Launfal had filled at the stream. He gazed in surprise at the beautiful cup. It was surely the Holy Grail. Then he looked at the man. He was no longer bent and sick, but he stood tall and straight and his face was the face of Jesus himself.

Sir Launfal hardly knew what to think. Then he heard the man's voice saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." And he knew that he had found the Holy Grail.

AFTER THE STORY: Let the children repeat, once or twice, the words found in Matt. 25:40, and keep them in mind for the next day's memory work.

If your school is in the city, you may find among the children a very great contempt for tramps and beggars, and a feeling that it is not right or wise to help them because so many of them are not in genuine need. It will be necessary in this case to lead the children to think for themselves by such questions as these:

1. Why are there beggars in our streets?
2. What is the best way of helping hungry people in the city?
3. Were there probably any such ways of helping people in the days of castles?

4. Was a leper an ordinary beggar?

It probably will not be necessary to bring up all these questions, but have them in mind in case the children themselves start discussion of the subject. It will be very important for them to see clearly these two facts:

1. Conditions in the Middle Ages were very different from those of to-day. Many of the honest were in distress and they depended on knights and lords and kings to help them out. The prevalence of various plagues and diseases that no one knew how to cure, and the lack of hospitals and other places for help, made the situation harder for poor people.
2. There are ways in all our big cities, to-day, of helping people in trouble without giving food and money at the door or in the street. We can share with our neighbors now just as truly as Sir Launfal did with his. Commit some passages from the poem, "The Vision of Sir Launfal."

PROJECTS: Continue the work with the Christmas cards and scrap-books, and let some of the girls who wish to sew make some simple gifts, such as small stocking dolls, when they are ready to take up new work.

Avoid the habit of starting new things whenever the children weary a little of present pieces of work. The fact that the box to send away is to be packed coöperatively by the members of the group with the articles which they have finished and wrapped themselves will be something to look forward to, and keeping this fact before their minds will encourage them to see the project through.

PROGRAM XIV

GIVING HAPPINESS

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: II Kings 5:1-19.

THE STORY: There was once a little slave girl who had been stolen by Syrian soldiers from her home in the land of Israel. Naaman, the captain of the Syrian army, bought the little maiden and took her home to his wife as a gift. Both master and mistress were so

kind to the lonely child that she soon came to love them both very dearly.

Now it happened that the little maiden often found her mistress looking sad indeed. Many times she would sigh deeply and often the tears stood in her kind eyes. The master, too, seemed sorrowful and sometimes just a little frightened. The little slave was most unhappy. She wondered what could be the matter with these two dear friends. If only she might help them!

One day the mistress seemed unusually sad. All the morning she had not smiled once, though her little maid tried hard to please her. As the girl ran into her mistress' room with a handful of fragrant flowers, she heard some one sobbing as though her heart would break.

Very much troubled, the child looked about. There was her mistress sitting by the table with her face buried in her arms. Thinking that she was all alone, she was crying just as hard as she could. The little girl was frightened.

"Dear mistress," she exclaimed, running to her and throwing her arms about her, "don't cry so. Are you sick? Has anything happened to the master? Tell me how I can help you."

"No one can help me, dear child," answered the woman looking up through her tears.

"Oh, yes, God can help you," nodded the little slave. "He can do all things."

"But I do not believe in your God," argued the unhappy woman. "You are a child of Israel. I am a Syrian. None of the Syrian gods will help us."

"But my God will," the maiden responded eagerly. "He will help you if only you will let him."

The mistress shook her head sadly.

"No, little one," she sobbed, "even your God can not help a leper, and my husband, your master, has that terrible disease, leprosy. All the doctors in the kingdom cannot cure him. He will grow worse and worse until at last he will die."

At that the tears fell again.

"Oh, but God can help Naaman, my master," cried the little maid eagerly. "Moses' sister was a leper, and God made her well. I am sure that he will help Naaman."

At first the woman could not believe the slave girl's words. But the maiden pleaded.

"Only let my master go to our prophet, Elisha, in Samaria. He will help him. Naaman will be cured of his leprosy, if he will only go to this prophet of God."

At last the woman's heavy heart began to hope a little. Eagerly she ran and told her husband, poor sick Naaman, every word the little girl had told her. At first Naaman would not listen.

"No, no, dear wife," he cried. "There is no cure for this terrible leprosy. Have I not had many doctors? Have I not prayed to many Syrian gods? Yet every day I grow worse. Before long I must die."

"Only go, dear husband," urged Naaman's wife. "Perhaps it is true that this good prophet of Israel's God can help you. Please go."

So, at last, Naaman allowed himself to be persuaded. With many gifts and many horses, chariots, and soldiers he rode away. Day after day passed and still the wife and the little slave waited and waited. They knew that it was a long journey Naaman was making, but how endless the days seemed before they could look for his return!

"Oh, do you think he will be well and strong when he comes back?" the mistress would ask over and over.

"Yes, dear mistress," the little maid assured her, "I know he will. His flesh will be as clean and firm as when he was a child. He will greet you with a shout of joy. And ever after you will both be so happy."

So they watched and waited, comforting each other. One morning the mistress called in great excitement.

"Child, come quickly! Is not that a soldier's helmet flashing in the sun?"

"Yes, yes," cried the little slave, "there are many soldiers. They fill the road. See, there are the chariots!"

"Oh, surely he who leads all this is Naaman!" exclaimed the wife. "Tell me, can you see him? Does he indeed look well and strong again?"

"Yes, dear mistress," answered the little girl happily, "see how confidently he guides the horses. See how straight he stands."

Out of the door ran Naaman's wife. Naaman leaped from his chariot and ran to her as though he had never been sick a day in his life.

"Israel's God has made me well!" cried Naaman. "There is no god in all the earth save Israel's God. Henceforth you and I will not serve the Syrian gods, for they are not true gods. But we will serve the God of Israel, the only living God."

"Two blessings have come to us, Naaman," said his happy wife. "You are well again as when you were a young man. But better than that, you have found the true God. Him we will love and serve forever."

Just then a happy little face peeped shyly out at them.

"Dear master," said the little slave girl, "did I not tell you that our God would help you?"

The mistress reached out and drew the little girl very close to her. Naaman looked down kindly at the eager little face.

"Your words were true, my child," he answered her. "But without you to help, I might have missed knowing of God and his power and willingness to help me."

After that I like to think that the little maid was no longer just a slave girl, but a daughter to these two Syrian friends who had found the true God through her loving sympathy and desire to help.—*Elizabeth S. Whitehouse.*

BIBLE MEMORY WORK: Matt. 25:40, which was repeated yesterday in connection with the story of Sir Launfal, should be learned to-day.

Matthew 7:12 is also appropriate and correlates well with the day's Second Story.

ILLUSTRATIVE WORK: Continue with the material which is being used this week.

GAME PERIOD: Follow plan suggested in Programs XII and XIII.

MUSIC PERIOD: "Sleep, My Little Jesus" and "Silent Night" should be sung to-day if they have not been used before. There are many familiar Christmas carols which are not suggested in this book. You may wish to use some of them. If so, keep in mind the two principles of choice used here: that they shall be within the Primary child's comprehension and appreciation as to words, and that they connect closely with the stories. "O Come, All Ye Faithful" is not used, although it is very much loved, for the simple reason that its majestic words and solemn, stately music are not appropriate for the use of a group of small children. They will,

however, sing it with zest, although it is beyond them, when they are meeting with big groups at the Christmas season.

SECOND STORY PERIOD:

Sharing Christmas

There were Mary and Louisa, and Joseph, and the baby, and they lived with father and mother in two rooms on the second floor. Their home was down town where all the Italians lived. Father and mother loved to be near their own people. The whole family helped to keep the rooms clean and the windows shining so that a little sunshine could come in, but the children had no very good place to play. Mother didn't like to have them out on the street, and there was no yard at the back. Perhaps it was hardest for Joseph. He wanted to run and play ball and when he had to stay in the house he wanted books and pictures, but he had none. Of course, Mary and Louisa wanted dolls, but it wasn't so bad for them because they had the baby to take care of. She was dearer than any doll and twice as much fun. Mary helped mother to sew on coats and vests, for indeed it took a great deal of money to feed so many hungry children, and to keep them clothed and warm—more money than father could earn alone in this new country.

It was nearly Christmas time. The weather was very cold, but everyone was running here and there in the streets, with many gay errands to do. The children wondered if Santa Claus would come to them, and how they wished they could have a tree! When they asked mother about these things she just looked a little sad and said she wished so, too, but perhaps Santa Claus could not find them in this new land of America.

Saturday afternoon when father came home from work he suggested something nice to do. Down at Brown's big store, he said, there was a most wonderful display of dolls and engines and other things in the big window on the corner. Wouldn't it be nice for the children all to go down there Sunday morning just as soon as they had had their breakfast and were cleaned up? All except the baby, of course. She was too little to go. Father would stay home and help mother while they were gone. The store was just around the corner and the children knew the way. The streets would not be crowded on Sunday morning and they could stay and look all they wanted to.

Sunday morning came and the children were up bright and early. Mary was older, so she led the other two carefully across the street, watching closely for automobiles, and taking them each by the hand, as they crossed. The window was all that father had pictured it to be and a great deal better. There were dolls of every size. There were dolls with brown curls and dolls with golden hair. There were dolls in beds and dolls in swings and dolls on teeter boards. Several of the dolls in the prettiest dresses sat at a little table all set for dinner. Then there were engines, and windmills, and little automobiles of various kinds. Mary and Louisa named all the dolls and each one picked out her favorite several times over, while Joseph looked at the automobiles, and in fact everything in the window—he liked all the things, dolls and all.

All at once something happened. There was a crash. The children were all mixed up with the dolls and falling, breaking glass. They scarcely knew what happened next. They woke up each in a white bed in a long, long room, the biggest room they had ever seen. It was some time afterward that they learned about the man speeding in his car, and turning the corner in a hurry, so that he crashed right into the window. Fortunately he didn't hit the children, but they were somewhat cut by the falling glass, and little Joseph's leg was broken. Father and mother came to see them every day and a big doctor and a woman in a white dress bandaged their arms and legs and brought them their meals on little trays. It was all very amusing but oh, so different and strange! They all felt quite homesick, but in the evenings father or mother would come while the other one stayed with baby, and then it wasn't so bad. After a day they let Louisa and Mary run around a little and sit in amusing little chairs to eat their meals. But how they did miss the baby!

Just as they were thinking it would never end a package came to them from somewhere. Nurse said that the children of the church school down the street sent it. What fun it was to open it! There were many story papers to look at. Mary could read some of the stories and they all liked the pictures. There was a special picture book for each one made by the children of the school. These books were just full of bright-colored pictures of children doing all sorts of things. Then there was a box of crayons for Joseph and plenty of drawing paper for him to use. Joseph was delighted.

Over at the church school the boys and girls had heard all about

the accident. A kind neighbor, too, had told them how these little Italian children all worked so hard to help their mother, how they were strangers on that street, and had no playmates at all. So one of the classes in the church school decided to fix a Christmas tree and surprise the children with it when they came home from the hospital the day before Christmas. On that day the class met at the church. They bought a little tree with some of the nickels and pennies they had saved. Each one had brought some things to trim the tree, perhaps a share from his own tree at home. They made pretty chains from colored paper the teacher gave them. They pasted gold and silver papers on the backs of little pictures and hung them with gold cord. They made stars of red, and gold, and silver. Then each one took a turn helping to put the things on the tree. When they got through it was the gayest, prettiest little Christmas tree they ever had seen.

Then they all went together to carry it over to the children. Everyone they met smiled to see them walking down the street carrying a tree all trimmed. When they had gone quietly up the stairs, they called "Merry Christmas" very loudly at the door. It flew open at once and there was the whole family gathered around the baby, all talking and laughing at once, because the children were home from the hospital. The tree was set in the middle of the table. It sparkled gayly in the lamplight, for by this time it was almost evening. Joseph, from his father's knee, just gazed at it. He couldn't say a word—it was so beautiful—but Mary and Louisa danced all about it, laughing and clapping their hands.

No one said anything for a few seconds, then a member of the class explained: "You children live on our street now, so we're all playmates. We heard about your accident, so we just thought we'd bring you some Christmas love and good cheer."

"Didn't Santa Claus bring it?" asked little Louisa, her eyes almost as big as dollars.

"Oh, yes," answered all the class in one breath, "but he let us help him."

Then they all talked to the baby, and learned to say her name, Yolande, before they had to hurry home to supper. That was just the first of many good times that these playmates had together.

PROJECT: Work further on such plans as are not yet finished.

PROGRAM XV

SHARING WITH OTHERS

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Mark 8:1-9.

PREPARING FOR THE STORY: All this week you have been hearing stories of gifts and giving. Our first story was of the little Baby Jesus whom God sent to the world as his best gift to men. Then came the stories of the shepherds, and of the Wise Men, who brought birthday gifts to the Christ-child.

When the little Christ-child became a man he was always sharing all that he had to give with people everywhere. He had twelve very dear friends who often did the same, for they were trying to follow Jesus. To-day our story is how Jesus and his friends shared all that they had with a hungry multitude.

THE STORY: Jesus and his friends had been very busy indeed for three whole days. They had been on a journey to a distant city where Jesus had healed a dear little girl of a dreadful sickness and given her back to her mother. It was not long before the wonderful news spread far and wide. More and more people came where Jesus was. Everyone wanted to see and hear a man who could do such marvelous things. Some came for other things than just to see and hear. They brought little sick children, lame fathers and mothers, and blind friends. In fact, they brought to Jesus all sorts of folks with all sorts of troubles, eager to have Jesus and his friends help them. And Jesus was as eager to help as these people were to have him help. All day long, and all the next day and the next, Jesus was just as busy as he could be healing, comforting, blessing, and teaching the crowd that constantly grew larger and larger. The good news of Jesus' coming had spread far and near around the countryside and people dropped their work, or whatever they were doing, to go to him.

At last, after three days of constant work, Jesus looked about at the many folks who had been made so happy by his loving help. Those who had been brought on mattresses or on crutches were now walking about and telling their glad stories to anyone who would listen. Eyes that had been blind were now fixed on Jesus as though

they could not see enough of his loving-kindness. The folks who had been deaf before were now pressing closer to Jesus to hear his words of love and cheer.

And yet as Jesus looked about him, his face grew suddenly troubled. He called close to his side the twelve friends who were always near him wherever he went.

"For three days," said Jesus in a troubled voice, "these people have been here with me and have had nothing to eat. So far they have been so happy that they have forgotten their hunger. But if I send them away now to their homes, they will faint by the roadside, and the little children will cry all the way. Some of them have come from far away and cannot reach home before night."

The friends looked at each other in troubled surprise.

"But, Master," said one of them, "what can we do? There are about four thousand of them! Even if we had enough money, this is a barren, rocky desert place here. There are no farmers from whom we could buy bread for them all. How can we feed these hungry ones?"

"Have you yourselves anything to eat?" asked Jesus.

"Yes, Master," answered one, "we have seven small loaves which we brought with us as we journeyed here."

"Will you give them to me," questioned Jesus gently, "that I may share them with these hungry ones?"

"Yes, Lord," they answered. "Gladly we give them, but they are so small and so few and the multitude is so great."

Jesus smiled into their troubled eyes.

"Tell everyone to sit down on the ground," he commanded, and the disciples hurried away to do his bidding.

Then Jesus took the loaves in his hands and bowed his head. It was very quiet everywhere. All the talking had stopped. Every head bowed as Jesus bowed his. The people listened reverently while Jesus thanked his Father, God, for the bread, and asked God to bless those who gave it and those who were going to eat of it.

Then Jesus began breaking the bread into pieces which he passed to his friends.

"Give ye them to eat," Jesus told them.

Quickly the Twelve took the broken pieces and gave them to the waiting multitudes. It seemed too bad that so many must go without. Then as each of the friends found his hands empty, he hurried

back to Jesus to tell him that he had no bread left to pass on. But Jesus filled the empty hands, each time they came to him, with more bread, and more and more and more, until every single man and woman and young child had eaten enough. And still there was plenty for the hungry friends and for Jesus, too.

As the great crowd bade Jesus and his friends good-by and started back, with their loved ones whom Jesus had helped, to their homes both far and near, the friends looked about in wonder. On the grass lay the broken and scattered pieces of bread which the multitude had left after having eaten all that they had wanted. They looked at each other and then at Jesus as he stood watching the happy people starting homeward.

"He does all things well," they whispered. "The Father is with him in all that he does."

"It is good to call him friend," said one to another, "and to be his helpers."

"How glad I am that we had something to share with him and with these hungry ones!" added a third. "But 'twas he who made of it enough for all."

Just then Jesus turned to them and smiled.

"But first I had need of your bread and your willingness to share it," he said, "or these might have gone away famished and fainting."—*Elizabeth S. Whitehouse.*

BIBLE MEMORY WORK: Make to-day the culminating point—a day for finishing as much as possible of work started earlier. Go over all the Bible passages that have been learned during the week.

ILLUSTRATIVE WORK: Memory Books should have completed picture records of the Nativity story and the poster for the room should be finished and placed in a good position if it has not already been hung. If some of the more rapid children are considerably ahead in their work and so have times of restlessness with little to do, they may start wrapping the finished articles in tissue paper, so that they will be ready to place in the big box later.

GAME PERIOD: The favorite games of the week should be played. During the Second Story Period, one of the children might retell the story that he chooses.

MUSIC PERIOD: Sing all the songs if there is time, making the

Music Period an enthusiastic "sing," in which zestful and quiet songs alternate. It might be interesting to arrange the order of songs so that they will tell the story of the Christ-child. Such a list of songs might begin with "Tell Me the Stories of Jesus," and end with "Fairest Lord Jesus."

Theme for Fourth Week: Sympathy

PROGRAM XVI

HELPERS

WORSHIP PERIOD: Tell the children that the stories and lessons for the week are to be about some of the kind things that Jesus did for people when he became a man.

Opening songs: "The Beautiful Bright Sunshine"; "Fairest Lord Jesus."

Short prayer of thankfulness for the things mentioned by the children.

Song: "My God, I Thank Thee Who Hast Made."

Offering, followed by prayer song: "We Give Thee but Thine Own."

Scripture: Repeating together the words the angels sang at Jesus' birth.

Conversation: "What is good will? Did all people have good will? The angels' song was a sort of promise of what can come true in the future. Jesus helped to make it come true by helping other people."

Song: "Tell Me the Stories of Jesus."

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Mark 1:16-20, 29-33.

THE STORY: When Jesus grew to be a man, he was the kindest man that ever lived. He spent his time helping people who were in trouble, whether they were sick or had done wrong for so long a time that they were discouraged.

One day as he was walking along by the shore of the lake, which is called Galilee, he was thinking about his work of helping people and wondering if he could not get some people to help him in this work, because there was so much to be done. Often the people crowded eagerly around him, listening to what he said about living in a better, happier way, or trying to get some special help if they were sick or lame. Surely Jesus needed help in all this work.

As he walked on alone he noticed two young fishermen, fishing from a boat near the shore. They were not using poles as fishermen often do, but they were fishing with a net. This great net they would drop into the sea and often, when they pulled it up, it would be full of fish. There were many people by the Sea of Galilee who made their living catching fish to sell.

These two young men were working hard and their faces were kindly and honest. Jesus liked them and he thought to himself that he would like to have them go with him all the time, helping him to help other people. So he stopped and talked with them and finally he said to them, "Come with me, and I will teach you how to be helpers."

So they decided to go with Jesus. They were brothers and their names were Simon and Andrew. Simon had another name, Peter. In the Bible he is generally called Peter.

While they were talking about all the things they would do together, they walked along the shore of the lake. When they had gone on a short distance they saw two other brothers, James and John, with their father Zebedee and some servants, in a boat together on the shore, and they were mending their nets.

Jesus stopped and talked with James and John. "Come with me," said Jesus. "I need strong helpers in my work." So John and James, like Simon and Andrew, were glad to go with Jesus. They all went on together and for many days Jesus taught them how they might help him as he went about doing good.

Soon they came to a little town by the name of Capernaum. The next day was the Sabbath and Jesus had a great deal to do on that day. Not that he did any ordinary work on the Sabbath. The people were all very careful not to buy and sell or build or plant the grain or do any work of that sort on God's day. Jesus was a carpenter, and on that day the carpenter shop was always closed. But now that his work was going about helping people, there was much to do. Jesus never turned anyone away just because he didn't want to be bothered with him.

On this particular holy day Jesus went first into the synagogue. That was a house where people met together to study the Bible. Jesus helped to teach in the synagogue in Capernaum. Simon and Andrew and James and John went with him.

When they came out of the synagogue they went to Simon's house,

where Simon lived with his wife and his wife's mother. When they came in they found that the mother was in bed, quite sick. Her face was hot with fever and her head ached dreadfully. So Jesus went right to her and took her by the hand and helped her. The fever went away and she felt strong and rested again. Then she got them something to eat and they all had dinner together, happy because the mother was well once more and because Jesus was with them.

All during that afternoon more and more people came to see Jesus to ask him to help them. The little house could not hold them and there was a crowd of people in the yard by the door. Jesus helped them all. At sunset time a crowd of happy people left Simon's house to go back to their own homes.

The next morning Jesus said to his new helpers, "Let us go to other towns, and go into the synagogues and teach the people and help all who come to us in trouble." So they did. And Jesus found some other good men to help him, too, so that he had twelve friends who went with him everywhere, helping the people.

BIBLE MEMORY WORK: John 15:12, 14, 17.

ILLUSTRATIVE WORK: To-day's story does not offer vivid incidents for drawing or for dramatizing. In order to record it in the Memory Books, let each child find a picture showing a person helping some one in trouble, or showing sympathy in some way. The Bible Memory Work can be written on the same page. Matt. 25:40 would be appropriate. Such a page will be a good suggestion of the possibility of practical application of the verse in the life of to-day.

If the children have not before made a Syrian house, one should be made this week. If there is one in the school made at some other time, get it out for illustration. If the children are to make their own, find directions in the Supplement.

GAME PERIOD: Play "good morning" as a good-will game. Ask the children to whom they wish to show good will—to the janitor, the motorman, the iceman, and so on. Then sing and play verses especially for them.

Follow with a quieter game that will keep the children seated—"up Jenkins," or "Simon says."

MUSIC PERIOD: It is well to begin the week with a fresh song. That old favorite, "I Should Like to Have Been with Him Then," has an

especially childlike appeal and the song is quite appropriate to use later in worship in connection with Bible passages chosen from the words of Jesus.

SECOND STORY PERIOD:

Where Love Is There God Is Also

In the city lived the shoemaker, Martin Andyeitch. He lived in a basement, in a little room with one window. Through the window he used to watch the people passing by. Although only their feet could be seen, yet by the boots Martin recognized the people. Few pairs of boots in his district had not been in his hands to be either made or mended.

Martin was never out of work. He was a faithful workman, used good material, did not make exorbitant charges, and kept his word.

Martin had one little son whom he loved more than all else. One sad day the little boy fell sick, and soon after he died. So deep was Martin's despair that he began to complain of God, because he had not taken him, an old man, instead of his beloved only son. He also ceased to go to church.

Once a little old man came to see Martin. Andyeitch talked with him, and began to complain about his sorrows.

"But what shall one live for?" he asked.

And the little old man said: "We must live for God, Martin. He gives you life, and for his sake you must live."

Martin kept silent for a moment, and then said, "But how can one live for God?"

And the little old man said: "Christ has taught us how to live for God. You know how to read. Buy a Testament and read it; there you will learn how to live for God."

That same day Martin bought a New Testament and began to read.

Once it happened that Martin read until late in the night. He was reading the verses where Jesus said to Simon, "I entered into thine house, thou gavest me no water for my feet." He finished reading these verses, took off his spectacles, put them down on the book, and became lost in thought. "That Pharisee, Simon, thought about himself, but there was not the least care taken of the guest. And who was his guest? The Lord himself. If he had come to me, should I have done the same thing?"

Martin rested his head upon both his arms, and did not notice that he fell asleep.

"Martin!" suddenly seemed to sound in his ears.

Martin started from his sleep.

"Who is here?"

He turned around, glanced toward the door—no one. Again he fell into a doze. Suddenly he plainly heard:

"Martin! Ah, Martin, look to-morrow on the street. I am coming."

Martin awoke, rose from the chair, began to rub his eyes. He himself could not tell whether he heard those words in his dream or in reality. He turned down his lamp and went to bed.

At daybreak next morning Martin rose, put on his apron, and sat down to work. While he was working, he kept thinking about all that had happened the day before.

He was sitting by the window and looking out more than he was working. When anyone passed by in boots which he did not know, he would bend down and look out of the window, in order to see, not only the feet, but also the face.

The *dvornik* passed by in new felt boots; the water carrier passed by; then an old soldier, in an old pair of laced felt boots, came up to the window with a shovel in his hands. Stepanuitch, the old soldier, began to shovel away the snow from in front of Martin's window. Martin glanced at him and took up his work again.

"Pshaw! I must be getting crazy in my old age," and he laughed at himself. "Stepanuitch is clearing away the snow, and I imagine that Christ is coming to see me."

Martin looked through the window again. Stepanuitch had leaned his shovel against the wall, and was warming himself and resting. He was an old man; evidently he found the snow too heavy.

"I will give him some tea," Martin said to himself. He laid down his awl, rose from his seat, poured out the tea, and tapped with his finger at the glass. Stepanuitch turned around, and came to the window. Martin beckoned to him, and went to open the door.

"Come in, warm yourself a little," he said. "You must be cold."

"May Christ reward you for this! My bones ache," said Stepanuitch, coming in and shaking off the snow.

"Sit down and drink a glass of tea," said Martin. Martin filled

two glasses and handed one to his guest. Stepanuitch finished it almost at a swallow.

"Have some more," said Martin, filling both his own glass and his guest's. Martin drank his tea, but from time to time glanced out into the street.

"Are you expecting anyone?" asked his guest.

"Am I expecting anyone? I am, and I am not; but one word has kindled a fire in my heart. Whether it is a dream, or something else, I do not know. You see, brother, I was reading yesterday the gospel about Christ; how he suffered; how he walked on the earth. I suppose you have heard about it?"

"Indeed I have," replied Stepanuitch.

"Well, now, I was reading about how he came to the Pharisee, and the Pharisee did not treat him well. Suppose, I thought, he should come to me or to anyone else! Well, while I was thus thinking, I fell asleep, brother, and I heard some one call me by name. I got up; the voice, just as if some one whispered, said, 'Be on the watch; I shall come to-morrow.' And this happened twice. Well, would you believe it, it got into my head? I scolded myself—and yet I am expecting him, the Christ."

Stepanuitch shook his head, and said nothing. He finished drinking his glass of tea, and put it on the side; but Martin picked up the glass again, and filled it once more.

"Drink some more for your good health. You see, when the Christ went about on this earth, he always went to see the simple people. He picked out his disciples from among folk such as we are, from the working class. 'Whoever wishes,' said he, 'to be the first, the same shall be a servant to all. Because,' said he, 'blessed are the poor, the humble, the kind, the generous.'"

Stepanuitch forgot about his tea. He was listening, and the tears rolled down his face.

"Come now, have some more tea," said Martin, but Stepanuitch thanked him, turned down his glass, and arose.

"Thanks to you," he said, "Martin Andyeitch, for treating me kindly, and satisfying me, soul and body."

"You are welcome; come in again; always glad to see a friend. Good-by."

Martin sat down again by the window to work. He stitched away at a new patch, at the same time looking through the window. He

was expecting Christ. Two soldiers passed by; then the master of the next house passed by in shining galoshes; then a baker with a basket. Now came a woman in woolen stockings with rustic *bashmaks* on her feet. She stood still near the window case. She was a stranger, a woman poorly clad, and with a child; she was standing by the wall with her back to the wind, trying to wrap up the child, and she had nothing to wrap it up in. Martin could hear the child crying and the woman trying to quiet it; but she was not able to do so. Martin got up, went to the door, and cried:

“My good woman. Hey! my good woman!”

The woman heard him and turned around.

“Why are you standing in the cold with the child? Come into my room, where it is warm; you can manage it better. Here, this way!”

She followed him. They descended the steps and entered the room; the old man led the woman to his bed.

“There,” said he, “sit down, my good woman, nearer to the stove. You can get warm, and nurse the little one.”

“I have no milk for him. I myself have not eaten anything since morning,” said the woman. Martin shook his head, went to the table, brought out the bread and a dish, opened the oven door, poured into the dish some cabbage soup, and put it on the table.

“Sit down,” he said, “and eat, my good woman; and I will mind the little one. You see, I once had children of my own; I know how to handle them.”

The woman sat down at the table, and began to eat; while Martin took a seat on the bed near the baby.

“Haven’t you any warm clothes?” asked Martin.

“Yesterday I pawned my last shawl for a twenty-kopec piece,” answered the woman sadly.

The woman came to the bed, and took the child. Martin rose, went to the closet, rummaged round, and succeeded in finding an old coat.

“It is a poor thing,” he said, “yet you may turn it to some use.”

The woman looked at the coat and looked at the old man. Then she took the coat, burst into tears, and said: “May Christ bless you, little grandfather! He must have sent me to your window. My little baby would have frozen to death. When I started out it

was warm, but now it has grown cold. And he, the Christ, led you to look through the window and take pity on me, an unfortunate."

Martin smiled, and told the poor woman his dream: how he had heard the voice and how the Lord had promised to come to see him that day.

"All things are possible," said the woman. She rose, put on the coat, wrapped up her little child in it, and, as she started to take leave, thanked Martin again.

"Take this, for Christ's sake," said he, giving her a twenty-kopeck piece; "redeem your shawl."

The woman thanked him and went away. Martin washed the dishes, and sat down again to work. While he was working he saw that an old applewoman had stopped in front of his window. She carried a basket with apples in which only a few were left. Over her shoulder she had a bag full of chips. One could see that the bag was heavy on her shoulder. She stood the basket with the apples on a little post, and began to shake down the splinters in the bag. A little boy in a torn cap came along, picked up an apple from the basket, and was about to make his escape; but the old woman noticed it, turned around, and caught the youngster by his sleeve. He tried to tear himself away; but the old woman grasped him with both hands, knocked off his cap, and caught him by the hair.

The little boy was screaming and the old woman was scolding. Martin threw his awl upon the floor, sprang to the door, and rushed out into the street. The old woman was scolding and threatening to take the boy to the policeman; the youngster was defending himself.

"I did not take it," he said. "Let me go!"

Martin tried to separate them. He took the boy by his arm, and said:

"Let him go, *babushka*; forgive him, for Christ's sake."

"I will forgive him so that he won't forget it. I am going to take the little villain to the police."

"Let him go, *babushka*," Martin begged. "He will never do it again. Let him go, for Christ's sake."

The old woman let him loose; the boy started to run, but Martin kept him back.

"Ask the *babushka* for forgiveness," he said, "and don't you ever do it again; I saw you take the apple."

The boy burst into tears, and began to ask forgiveness.

"There, now, that's right; here's an apple for you."

"You ruin them that way, the good for nothings," said the old woman.

"Eh, *babushka, babushka*," said Martin, "if he is to be whipped for an apple, then what ought to be done to us for our sins?"

The old woman was silent.

"God has commanded us to forgive," said Martin.

The old woman shook her head and sighed.

The woman was just about to lift the bag up on her shoulder, when the boy ran up and said:

"Let me carry it, *babushka*. It is on my way."

The old woman nodded her head, put the bag on the boy's back, and side by side they passed along the street.

After Martin saw them disappear, he returned to his room; he picked up his awl, and sat down to work again.

After he had worked a little while, it grew darker, so that he could not see to sew; he saw the lamplighter passing by to light the street lamps.

"It must be time to make a light," he said to himself, so he got his little lamp ready, hung it up, and put away his tools. He swept off the cuttings, cleared off the bristles and ends, took the lamp, set it on the table, and took down the Gospels from the shelf. The moment Martin opened the Testament, he recollected his last night's dream. And as soon as he remembered it, it seemed as if he heard some one stepping about behind him. He looked around, and there, in the dark corner, it seemed as if people were standing; he was at a loss to know who they were. A voice whispered in his ear:

"Martin, Martin! Did you not recognize me?"

"Who?" exclaimed Martin.

"Me," repeated the voice. "It was I"; and Stepanutch stepped forth from the dark corner; he smiled, and like a cloud faded away and soon vanished.

"And it was I," said the voice.

From the dark corner stepped forth the woman with her child; the woman smiled, and the child laughed, and they also vanished.

"And it was I," continued the voice; both the old woman and the boy with the apple stepped forward; both smiled and vanished.

Martin's soul rejoiced; he put on his spectacles, and began to

read the Evangelists where the book happened to open. On the upper part of the page he read,

"For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in."

And on the lower part of the page he read this:

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

And Martin understood that his dream had not deceived him, that the Saviour really had called on him that day, and that he, Martin, had really received him.—*Count Lev N. Tolstoy*. Adapted by permission. Copyright, 1915, by Thomas Y. Crowell Company.

PROJECTS: Continue work for the Christmas box.

PROGRAM XVII

FINDING A WAY TO HELP

WORSHIP PERIOD: Use yesterday's worship program, introducing the recently learned song, "I Should Like to Have Been with Him Then."

BIBLE STORY PERIOD:

SCRIPTURE REFERENCES: Mark 2:1-5, 11, 12.

THE STORY: Once when Jesus lived on earth there was a man who was very sick. He was so weak that he could not go to see Jesus, although he knew that he was in the city. Nearly everyone was hurrying away to the house where Jesus was staying. Some came back soon after, saying that the house was so full of people and there was such a crowd around the door that they couldn't get near at all. Jesus was talking to the people, they said.

How the sick man wished he could get to Jesus! Perhaps if he could only see him, that would help some. But he could think of no way that it could be done. Even if he got some people to carry him, it wouldn't be possible to get close to Jesus.

Now this sick man had four friends who were very sorry for him. They stayed with him while everybody else went to see Jesus and hear what he had to say.

"We will not leave you alone," said one of the men. "If we go, we will take you with us."

"That would be very hard to do," answered the sick man, "because I can scarcely move at all. I must stay on my bed and you would have that to carry, too. But I do wish I might see Jesus!"

"We can manage that," said another one of the friends. "We are all strong, and we can each take a corner of the mattress and carry your bed very easily."

"And we can go so carefully," exclaimed a third, "that it won't hurt you at all. You'll think you are having a nice ride. We'll get just as near to Jesus as we possibly can, and probably there will be a chance to get through the crowd somehow, or perhaps you'll get a chance to see Jesus when he comes out."

So it was decided. Each of the four friends took a corner of the mattress and so they carried the man to the house where Jesus was staying.

When they came near the house they saw that the crowd was even bigger than they had supposed. There were many people around the door and in the yard. How could they possibly get to Jesus! There seemed to be no way of getting closer to him.

"I have an idea," said one of the men. "We'll go to the roof and lift up a part of it. Then we'll lower the mattress with ropes right into the room where Jesus is, and our sick friend can see him and hear him. Perhaps Jesus will cure him of his sickness."

So they went to the roof with the sick man. You remember the flat roofs of Syrian houses, and the steps on the outside. The house was not high, but it was quite hard work to get the man up the steps, which were steep and narrow.

When they got to the top, they tied ropes to the corners of the mattress. Then they took up a part of the flat roof and let the bed down carefully and slowly right into the middle of the room where many other sick people were gathered around Jesus, asking him to help them.

When Jesus saw the sick man on his bed and saw how hard the friends had worked to get him there, his heart was touched and he spoke very kindly to the man: "Son, I forgive every wrong thing you have ever done. Rise up. Pick up your bed, and carry it home."

Then the man got up. He stood up, straight and strong. He rolled up his bed and carried it himself. The four friends were glad and they thanked God that their friend was well and happy again.

BIBLE MEMORY WORK: John 14:1 and the passages quoted in Tolstoy's "Where Love Is There God Is Also," especially Matt. 25:40. Continue use of Luke 2:8-14. Use these passages through the rest of the week.

ILLUSTRATIVE WORK: Use the Syrian house in making this story vivid. If the class started to make a house yesterday it should be finished to-day. If the group is large, it should be divided into sections, each smaller group making a house. Drawing for Memory Books—four men carrying the bed with the sick man.

GAME PERIOD: "Playing a story" is often an interesting change to bring into the Game Period. "The Three Brothers" and "The Land of Good Times" are both interesting to play. Let a child retell the story, so that it may be fresh in mind before dramatizing. The teacher may need to retell the story if the children are not in the habit of doing it. The teacher should assign the characters. Costuming and stage properties will not be necessary, but if there are articles about the room which will help in the impromptu play, it will be fun to use them.

MUSIC PERIOD: The songs to be used in the final program should be chosen soon, and practiced carefully. If this Department is to have a part in a pageant or play by the whole school, this period may well be used in preparation.

If the period is not needed for the preparation of final program, practice songs as usual, especially emphasizing those that have to do with the life of Jesus, and our love and appreciation of him.

SECOND STORY PERIOD:

If there is to be a final program to which the parents and friends are invited, some time each day during the last two weeks should be given to preparation. The best sort of program will be that which is representative of the daily work. The songs will be an attractive feature of the program. Several Bible stories might be dramatized. Choose the one which the children have liked best. Let the preparation of costumes and stage settings of a simple nature be a part of the Illustrative Work.

"Where Love Is There God Is Also" is quite effective for dramatizing and requires very simple staging.

Another attractive feature for a closing program is story-telling

by the children. The story to be told should not be learned word for word. The best preparation can be made for this by asking children to repeat their favorite stories. Some of the more imaginative and expressive children will develop a capacity for telling stories very charmingly. Say nothing of the preparation of the story for the final program until about the day before. Then ask a child who has told a story especially well to tell it so that the guests may enjoy it, too. This will mean considerable retelling of stories by the children in each day's program.

During the Second Story Period to-day, dramatize "Where Love Is There God Is Also," or let a child retell a story that he particularly likes.

PROJECTS: When the gifts for the box to be sent away have been finished, school service work may be taken up, such as helping in preparing costumes, properties, and scenery for the final program. If there is to be no special program, plan to carry out the regular program as well as possible and finish the day with a "treat" of some sort. In either case the parents and friends should be especially invited to attend. The children of the Primary Department might prepare invitations to be delivered to the parents. These invitations should state the nature of the program or give the name of the play. The notes may be decorated with appropriate small pictures cut from magazines, or with borders made with crayons. There are suggestions in the Supplement. These invitations should be out early, by Friday of this week.

PROGRAM XVIII

KINDNESS

WORSHIP PERIOD: Use the worship program of the week, using as Scripture the passages from Tolstoy's story, especially Matt. 25:40.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Mark 3:1-6.

THE STORY: One Sabbath Day when Jesus went into the synagogue to teach the people, a man came in who had something the matter with his hand. It was withered and weak and he could scarcely use it at all. He was a poor man, too, and he needed to

have two strong hands to do his work. A man can't do so very well at fishing or at carpenter work with only one hand. He had heard of the kindness of Jesus, and as he went into the synagogue along with the people he managed to work his way as closely as possible to Jesus.

This man was a shy, quiet man. He hated to do anything that would interrupt the meeting, and he hated to ask Jesus for help when there always seemed to be so many who wanted to speak to him. So he just waited patiently near by, hoping that Jesus would see him and say something. Then he would have a chance to ask for help.

Now the Jewish people had a great many rules about things one should not do on the Sabbath Day. Of course they should lay aside their work and rest, and go to the synagogue, but the priests had added more and more rules, so that it was considered wrong to lift a finger to do anything. As we know, Jesus was always ready to help people in trouble on any day at any time. He had often helped people on the Sabbath Day. Some of the priests didn't like this and they didn't like to see Jesus doing so much good. They were supposed to do kind things, too, but some of them had grown careless and didn't wish to be bothered with people in trouble. So they watched Jesus to see if he would do something for this man with the withered hand. If he did, they would complain that he worked on the Sabbath, and make him stop teaching in the synagogue and doing good in other ways.

While Jesus was teaching he saw the man with the withered hand standing there quietly, but with such a look of longing in his eyes! Jesus felt very sorry for him. He had been a carpenter himself, and he knew how bad it must be not to be able to use both hands. Jesus saw, too, that the priests were watching him very suspiciously, but he didn't let that make him afraid. He knew that he would be doing right to help the man, so he called to him to come forward. Then the man stepped out right in front of Jesus. Jesus looked around at all the people and asked: "Is it right to do good on the Sabbath Day or to do harm? If some one is in danger, is it right to save him, or to let him be killed?" No one said anything. Jesus felt very sorry when he saw that the priests were so hard-hearted.

Then he looked kindly at the man before him. He told him to stretch out his hand. The man did as he was told, and his hand

was well and strong again. Some of the priests went away, talking over a plan for making Jesus stop doing all these things. But the man went away happy because now he could work like other men, and because Jesus had been a good friend to him.

BIBLE MEMORY WORK: The Lord's Prayer. Explain to the children that the disciples asked Jesus how to pray and that in answer he taught them this prayer. Explain by simpler words "hallowed," "thy kingdom," "debtors." Compare with this prayer the words of the angels' song in Luke 2:14.

ILLUSTRATIVE WORK: Weave mats for the floor and the roof of the Syrian house. Use yarn or strong cord and follow the directions given under the programs of the second week. Small bowls of clay might be made for the house by several of the younger children.

GAME PERIOD: Of the singing games that you know, and of those listed in the Supplement, find out which games the children do not know very well. Specialize on these for the rest of the season, so that the children will know them very well when the school closes. Thus they will have a larger fund of games at command as they mingle in various groups for the rest of the summer.

MUSIC PERIOD: As in the Game Period, perfect the songs which the children do not know so well. Go over "I Would Be True," so that it may be used in the Worship Period to-morrow.

SECOND STORY PERIOD:

The Little Boy and the Little Bird

Once upon a time in the far-away country of Russia lived a little boy by the strange Russian name of Serozha. The country where Serozha lived was full of woods and brooks, and there were many birds and wild animals. There were many hunters and trappers in that country, too. Some of them hunted for game for meat for their families through the long winter, and some of them went hunting and trapping just for the fun of it.

Serozha had an uncle who went hunting very often and little Serozha thought his uncle a big, grand hero.

The day Serozha was seven years old, he had a fine party. All his playmates came to play games and they all had many cakes, cookies, and nuts to eat. Serozha got many presents—tops, pictures, and a hobbyhorse. But one present was very different from

all the others. That was the present from his uncle. It was a trap for snaring birds. His uncle liked to catch animals, not only hunting for food but also hunting just for the fun of it, so he thought that Serozha might like to start being a trapper.

Serozha was delighted with the trap. It was fun to see how it worked, and he began to look forward right away to catching a dear little bird that he could put into a cage where it would sing for him and chirp at him when he fed it.

The trap had a board across the top. This fitted over the frame of the trap in such a way that it would give with the least pressure on it. If seeds were placed on the board and a bird hopped on to it to eat the seeds, the board would slide down into the trap and the frame of the trap would snap shut over the bird before he had time to fly away.

Serozha carefully fixed the trap with a lot of seeds and crumbs on the board. Then he took it to the yard and set it on the grass.

"What do you want to catch birds for?" asked his mother, "and shut them up and make them unhappy? I think that is cruel!"

"Oh, I'll put them in a nice cage, and feed them and they'll sing for me," answered the boy. But for some reason his mother still looked sad.

Serozha stood by the snare waiting for the birds to fly down for seeds. Not one came. Of course, they were afraid of the little boy who was standing so near.

But after a while the little boy had to go in for his dinner. Then the birds that had been watching and peeping from the branches, wanting the seeds oh, so hungrily, came flying down. They were hopping about on the board, when snap, all at once it went down. The cage snapped shut and one little bird was caught, while the others flew away.

After dinner Serozha went to look at his trap. It was shut, the seeds were gone, and when he looked into the sides he saw a little bird beating against the bars. Serozha opened the snare, took out the bird, and ran to the house with it in his hand.

"O mother, see! I have caught a little bird," he cried. "I guess it's a nightingale and, oh, I can feel its heart beat!"

"You'd better let it go," advised his mother. "You'll surely hurt it. Do be careful how you handle it."

"I won't hurt it," declared the boy. "I'm going to give it some-

thing to eat. So Serozha put the bird into a cage and gave it seeds and a little dish of water. But the poor little frightened bird just stood still and wouldn't eat. Serozha stood by the cage and watched it and talked to it, but that did no good. After a day or so the bird began to eat a little bit, but it did not sing at all. He fed it day after day, but still it would not sing.

One day Serozha was in a hurry to go out to play. He played outside all day and forgot his bird. When he came in his mother reminded him of his hungry, thirsty bird.

"Oh, I forgot," cried Serozha, and he hurried to the cage, and began to clean it up. The little bird was frightened and fluttered terribly when the boy put his hand in so suddenly. Then he ran to get seed and water, forgetting in his hurry to shut the cage door.

"O Serozha," cried his mother, "you left the cage door open." Before they could get there, the little bird flew out. It spread its wings and flew wildly about the room. It looked for the window and then it beat against the glass. Serozha caught it in his hands and put it back into the cage. The poor bird was almost dead. It lay on its breast, breathing hard, and fluttering its wings a little now and then. Little Serozha watched it and watched it. He tried to give it water but it could not drink. Oh, how he wished he had never caught it in the first place! He felt so sorry for the poor little thing that he began to cry.

"Oh, what can I do for it? What can I do?"

"You can do nothing now," answered his mother. Serozha stayed by the cage all day. Toward night the heavy breathing stopped. The little bird was dead. Serozha cried and cried. He decided that he would break his trap to pieces and never catch any more birds.

"I'll tell you what we can do," suggested his mother. "We'll take off the top of the snare and make a bird's feeding table. We'll fasten it to the kitchen window sill. Every day we'll put out crumbs and seeds and a dish of water. The long winter is coming on now and it will be hard for the birds to find food. You couldn't save the little bird that you trapped, but perhaps you'll make some of its brothers and sisters happy.

So Serozha ran for his trap. Before long they had the top off and nailed to the window sill. It made a nice wide shelf. Serozha was delighted. He fastened a green pine branch like a little tree at each end.

How happy the little boy was on cold winter mornings, to look out of the kitchen window and see the happy birds hopping about on the shelf, eating the seeds and picking at the suet, and sometimes perching in the pine branches to sing a little song! There were bright flowering plants on the window sill inside, which made the birds' table look like a real garden. It was a garden in memory of the little bird that Serozha tried to love by shutting it up in a cage.—*Adapted from Count Lev N. Tolstoy.*

PROJECTS: Finish the work on the invitations. If new work is needed by some of the children, let them make trays of clay and use them as drinking dishes for the birds at the back door or in the yard. Even in the crowded city it is possible to attract the birds with crumbs, seeds, and water. If your school is in a large city, the children may have seen the many pigeons in some of the squares, or near some of the public buildings, and perhaps they have seen them being fed. The city child has so little contact with animal life that summer should be made an opportunity to observe it and minister to it as much as possible, especially in connection with the outings in the large parks.

PROGRAM XIX

OUR FRIENDS IN OTHER LANDS

WORSHIP PERIOD: Follow the plan of the week. Among the songs, use "I Would Be True." Close the prayer by repeating The Lord's Prayer together. (We have avoided the constant use of The Lord's Prayer, because the unthinking repetition of it tends to make it trite and meaningless. If it has been carefully talked over with the children, use it often during the remaining days of the school.)

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Luke 7:2-10.

THE STORY: Once in the time of Jesus there was a rich man who had an old servant whom he loved very much. This servant had been with him a great many years. He had always done good work and he had been helpful and kind. Not all people in those days loved their servants, and many people were unkind even when their servants did good work. But this master was not so. Master and servant were kind and helpful to each other.

One day the servant became very ill. He said nothing for a while, thinking that he would soon feel better. But he didn't get better. Then his master found him and tried to do something for him. When that didn't work he called in the very best doctor that he could find. The doctor came many times. The bed was made comfortable with all the softest things in the house. Water and food were placed by the bedside, and kind friends fanned the sick man. But he did not get well. In fact, he was growing weaker and weaker every day.

The master didn't know what to do next. Then he heard about Jesus. He heard how Jesus was sorry for people in trouble, and how he helped those who were sick.

So the rich man sent messengers to Jesus, asking him to come quickly to see the servant who was ill. The messengers came to Jesus. They told him of the man who was worried about his sick servant. They begged him to come, and to come as quickly as he could.

Now the rich man did not belong to Jesus' own people. He belonged to the Roman people, a people who were hated in those times because many of them were stern and cruel. But that didn't keep Jesus from wanting to help. He knew that this man was kind and good. He decided to go and help him, so he went back with the messengers.

They had almost reached the house. Why were all those people running down the road? Coming to meet them with news of the sick man, perhaps. Yes, they were friends of the servant's master. When they had come to Jesus, one of them said: "Do not bother to come any farther. We do not wish to make you a lot of trouble. Our friend says that he isn't good enough to have you come into his house, and he isn't good enough to talk with you himself, but if you will only pray for his poor old servant whom he loves, that will help him to get well."

"Surely he must be a good man," said Jesus, "to love his servant so dearly, and to do so much for him. And how he trusts me, knowing that I will help his servant!" Then Jesus talked to the friends of the love the heavenly Father has for us all. So he sent them back to the rich man's home, feeling cheerful and comforted. When they came into the house, they found that the servant was well and the master happy again.

BIBLE MEMORY WORK: Review this week's verses from the Gospel of John. They are all appropriate with this lesson.

Sing a familiar song of God's love and care before going to the handwork period.

ILLUSTRATIVE WORK: As this story does not furnish any vivid scene that the children might enjoy drawing, spend the time working on Syrian costumes for dramatizations. It will be worth while to do this work even if there is to be no final play requiring them. If they can be finished sufficiently, use them in dramatizing "The Kind Neighbor," which is to-morrow's story.

GAME PERIOD: Follow yesterday's suggestions.

MUSIC PERIOD: Review all the songs which emphasize God's care. Our attitude of sympathy for those in trouble leads naturally to the thought of God's sympathy and care.

SECOND STORY PERIOD:

George's Friends—A Story of the Near East

Little George lived in a country across the sea. He had no home and no father and mother. Something had happened once; there was some fighting and some of the houses burned. George doesn't know just how it all happened. They all went somewhere, to find a better place to live in, a safer place. They were going down a road, and somehow he got lost, or perhaps his father and mother were left behind.

He wandered around the streets of a little town, but it was not a very nice place. There were not many people living in the tumble-down houses and not often did anyone stop to be kind to him. He slept on doorsteps or in corners of alleys, wherever he could curl up away from the wind. He sometimes found scraps of things to eat and once in a while they gave him something at one of the poor little shops.

George wasn't always alone, for there were other boys and girls, too, living around in the town just as he did. They often played in the streets together, and at night huddled together to keep warm. But few of them stayed in the village very long. Some of them went away hunting for their people. Once a kind, big man in a car stopped and took away some of the little ones with him.

How George did wish that some big, kind man would come for him and take him back to his home! He didn't play much any more—he was so hungry all the time.

It was the day before Christmas. But George didn't think about Christmas Eve. Perhaps he didn't know, for no one down in that poor part of the town was trimming a tree or putting candles in windows or greens on the doors. But George knew that it was very cold and that his ragged little coat didn't cover him at all. He sat on a doorstep, all huddled up, hugging himself to keep warm. If only some one would bring him something to eat! If only he knew where his father and mother had gone! He would ask the very next person who came along to take him home. How many times, day after day, he had asked!

He was very sleepy. Some one brushed against him, passing. He started up. "Take me home, take me home," he cried, "I'm hungry!"

"Well, so'm I," answered a voice harshly. "Don't ask me for anything." And the person hurried on.

Again little George grew very sleepy, although he was shaking with the cold. Surely some one would soon come and help him to find his home. There were footsteps. Some people were coming down the street.

"Please take me home, please take me home! I'm so hungry!" But the people hurried on and he heard only their grumble, "These beggars are always underfoot!" But surely the next person to come would help him!

While little George slept, curled up on the doorstep, gay Christmas preparations were going on in a big children's home at the edge of the town. A big tree was being trimmed with balls and lights and silver tinsel, and paper chains made by many children. In a room near by some of the men and women who took care of the home were talking together.

"Isn't it fine that we have so many things for Christmas this year?" said one of them. "The tree will be lovely, for the children all over the world have sent pretty things for it. And did you see all those boxes of cans of milk and of other food that came from America? Our children will not go hungry this year." When she said "our children" that meant a pretty big family, for they had a thousand children. This was a big home for poor little lost chil-

dren like George. The building and all the furniture had been paid for by kind people all over the world.

"Yes, our children will have enough to eat this Christmas," said one of the men, "and better still, we can take in some more children. There are blankets and clothing and many other nice things that have come in, besides a lot of money. We can make this building bigger. But we'll not wait for that. We can crowd up. There are some children around the town who ought to be here. I have been watching them, but we didn't have an extra bed or even enough to eat for those we have. But now I can bring them in."

Not long after that he got into a big automobile and started away and the other men and women went on making the home bright and gay for Christmas and sorting out the presents that came in the boxes from America.

Little George was still sleeping on the doorstep. But he started up when he heard a brisk step on the ground near him. He always slept with one ear open for some one who might "find" him or bring him food. "Take me home," he begged. "I'm so cold and hungry."

"All right," said a kind voice. "That is just what I have come to do. I'm going to take you to a new home." George felt himself lifted quickly up and put into the car, where he snuggled down in the warm robes. He doesn't remember much about that ride or his soft, clean bed, and his supper of warm milk. He didn't have much idea of what sort of new home he was in until after he had had a long, long sleep. When he woke up he was in a strange bed and the sunshine was pouring through the windows. When he looked around he saw many other white beds, rows and rows of them. Most of the children were at their work or play.

A kind lady brought him something to eat and talked to him about this strange, new home. She hoped that he would like it. She brought him some clean, warm clothes. He could get up, said his new friend, and see the Christmas tree with all the other children.

George had never seen anything so beautiful as that great sparkling tree, and he had never heard anything so beautiful as the songs that all the marching children sang. He didn't march this time; he was still pretty shaky on his thin little legs. But he received presents with the rest—picture books, toys, and candies.

Now George has grown strong and husky. He can run fast in the games. He can march and sing, and he is learning to make many

things. He has many friends and playmates among the boys and girls. He is always happy. He often thinks of those other boys and girls, his friends in America, who sent the food, the presents, and the money, so that he could have this fine home. He says, "Thank you," to them all.

AFTER THE STORY: Tell the children that this is a story of to-day and that all the money given to the children's homes in the Near East goes to help just such lost boys as little George. If your money and Christmas presents are to go to the Near East, this story will help to make the whole project vivid. If the school is giving to a certain mission, this story is still appropriate, as it emphasizes giving to those in need.

PROJECTS: The children should make a coöperative job of wrapping and packing the gifts that have been made. If they actually put the things into the box, which is then closed and addressed, the whole project will be rounded off in a way that will leave a lasting impression. It may not be possible to have the things ready so early, but the packing is suggested here because the story will lend enthusiasm to the task, and because the last week may be so busy with preparations for the final program that this important project will get crowded out. If it remains for the teacher to pack up the things after the close of the school, the children will have missed a valuable opportunity to see their project through and to feel the joy of its reaching its goal. There is a thrill in sending off a package which stimulates the imagination.

PROGRAM XX

"WHO IS MY NEIGHBOR?"

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Luke 10:29-37.

PREPARING FOR THE STORY: Make the story of the Good Samaritan the basis of this day's program. You can make this story most effective if you work it over directly from the Scripture passage; it will thus be quite brief.

If you wish to use a longer version of it, develop it as below. If one of the children who tells stories well is familiar with this, it would be very effective to have the story told by the child.

THE STORY: Once upon a time there was a man who had to take a long trip alone. In those days there were no trains to ride in, so this man had to ride on a donkey. The journey was hard, although beautiful and interesting, because the road was hilly, with many rocks and caves by the way.

This man was going from Jerusalem to the city of Jericho. The moneybags which he carried he hid away carefully under his clothes. His little donkey was careful and sure-footed. He hoped to have a safe journey.

It was a bright day. The sky was blue and the birds were singing. The road before him wound in and out and up and down. Sometimes when he came to a high point, he could look down over the country for a long distance around.

After he had traveled awhile, he came to a turn in the road. From there the road led down into a ravine or little valley between high rocks on each side. Here it grew shadier and shadier until it seemed almost dark. The road was scarcely more than a little path turning to this side and that between the rocky caves.

All at once, just as he was going around a sharp turn, a number of men sprang out from behind the rocks. They were robbers who had been hiding in caves near by.

He scarcely remembered what happened to him—it all happened so quickly. They dragged him off his beast, grabbed his moneybags, beat him, and left him lying on the ground. He was almost dead. And it might be a long time before some one would pass that way.

After a while a priest came by. He saw the man lying by the side of the road, but he was in a great hurry to get to Jerusalem, so he pretended not to see. He stepped to the other side of the narrow road, just as far as he could, and hurried on.

Long hours passed by and no help came to the wounded man. After a long time—it seemed ages to him—he heard something in the distance. Another traveler was coming by. The wounded man did not have strength enough to call for help. He could only sigh and groan a little. He tried to call for help as the traveler came along. It did no good. This man, too, must have been in a great hurry, for he went right by, never looking to right or left.

Again it was a long time before anyone passed. By this time the poor man lying on the ground was so weak that he couldn't even groan, and he did not know when a man coming down the road

stopped all at once and bent over him. This man was a Samaritan. Some people did not like the Samaritans. Some people hated them. But the Samaritan stopped to see what the trouble was.

"Oh, this poor man," he thought. "I wonder if he is still alive!" So he lifted him up, and when he found him to be wounded and bruised, he got out his ointment, his wine, and his flask of water. He bathed the cuts and bruises, rubbed them with healing oil, and bandaged them up. Then he poured water and wine on the man's lips to bring back his strength. As soon as the wounded man showed signs of life, the Samaritan lifted him up and put him on his own donkey, while he walked slowly at the wounded man's side. And so they went carefully down the road, the Samaritan holding the wounded man so that he would not fall.

They went on carefully until they came to a little roadside inn, or hotel, where they stopped for the night. Here the Samaritan cared for the wounded man, who was much better by morning. The Samaritan had to go on his journey, so the next morning he got ready to leave. But before he went away, he paid the innkeeper for them both and left some extra money. "Take care of my friend," he said, "until he is well and strong. If it should cost you more than this money, I will pay you when I come back this way again. But see to it that this poor man has everything he needs to make him well and strong."

BIBLE MEMORY WORK: Luke 10:27.

ILLUSTRATIVE WORK: As has been suggested, the Syrian costumes that the children are making may be used in the informal dramatizing of this story.

Point out two corners of the room to represent Jerusalem and Jericho. Show what path should be taken to represent the road between the two cities. The cave may be represented by a group of chairs or other furniture. The entrance to the inn may be indicated in the same way.

As for the characters, assign the following parts: a certain man; a priest; a Levite; a band of robbers; a Samaritan; an innkeeper.

Make large use of pantomime. This is an expressive and dramatic story in which each character has plenty to do, if not in being active, at least in sustaining interest. The chief problem will be to keep the children from speeding up the play in their

excitement. Minimize the robber element as much as possible. Let the children characterize the other people as much as they will. The priest and the Levite no doubt moved with dignity, though in somewhat of a hurry. The Samaritan, though he worked quickly in reviving the dying man, used great care. Bring in as many details as possible.

Perhaps the innkeeper was sleeping and had to be roused. He may show great concern and bring water and food for the refreshment of the travelers.

This dramatization, if it has not been used by this group of children until it has lost its strong appeal, would be very good for final presentation. The children may come to feel that by giving this well they will inspire many in their audience to greater tenderness and sympathy for pain and distress. If they work this up for presentation, lead them to realize that they are trying to show the visitors who come to see them play the story the sympathy and tenderness of the Samaritan and also the kind-heartedness of the innkeeper.

The play might be presented as Jesus' answer to the question: "Who is my neighbor?" This question resulted from the question: "What shall I do to inherit eternal life?" or the question: "Which is the great commandment in the law?" One child might read or say a short prologue on these points, just before the play is presented. That will be more effective than just announcing the name of the play, and it will bring in the Bible memory passage in connection with the story.

The prologue should be simple, beginning in some such manner as this: "One day a lawyer asked Jesus this question," and closing, "Our little play shows how Jesus answered the question, 'Who is my neighbor?'" Study the passages preceding the story in working up this prologue.

If you have a playground the children will enjoy playing this story out of doors.

GAME PERIOD: This should be an outing day if possible, or if not, a period of review and recreation inside, in which the children play the games which were their favorites this week.

MUSIC PERIOD: Use the songs which have been the children's favorites this week.

Theme for Fifth Week: Appreciation

PROGRAM XXI

SEEING PEOPLE AT THEIR BEST

INTRODUCTION: Appreciation as that attitude and habit which sees below the surface impression of individuals or of situations, and recognizes worth or need where many do not, is closely allied to sympathy and is generally necessary to it. But in itself it is a more subtle attitude and its expression is called forth often when there is no physical need. The first Bible story, the story of the blind beggar, is one of sympathy quite as much as of appreciation. It is a good story for tying together the two attitudes. The bystanders saw the beggar as a nuisance, but Jesus admired him for his faith and perseverance. Jesus' sympathy was called forth by the man's plight, and he felt appreciation for a quality of character not evident to the more careless. The other stories of the week bring out the expression of appreciation in various ways. The modern story of a blind man is one of sheer appreciation. It was not mere sympathy for distress that held his friends; in fact, this blind man hardly seemed to be a person to be pitied; but he had capacities for friendship that many would not expect to find in a blind and feeble candy vender.

Although much of the time this week will be given to the preparation of the dramatizations for the closing day and to finishing handwork, boxing gifts, sending them off, and writing letters to the recipients, stick as closely to the normal day's program as possible. The most natural "closing exercises" are those which are an outgrowth of the daily work, without hectic preparation of elaborate numbers which have little correlation with the other work. Of course, it is right and natural that the children should feel great zest in the preparation of a program for outsiders and pride in presenting their best, but there is little educational value in making a display. Whether there is to be an evening or forenoon program will depend on the local situation. If there is to be an evening

affair, the morning will naturally be spent in final preparations. The children should help in the careful putting away or storing of all materials left and all equipment which has been used by them. This is one of the most important matters in the closing of the school, not only for the sake of having things taken care of but also for the educational value to the children. Not only do good habits of carefulness and order grow out of such training but the first practice in stewardship and respect is developed, and this in turn is part of the basis of real religious reverence.

WORSHIP PERIOD: Build the worship of the week by using the words of Jesus, familiar to the children as Scripture, and the songs about Jesus.

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Mark 10:46-52.

PREPARING FOR THE STORY: Tell this story in the same simple, straightforward fashion in which the other Bible stories have been told. The man's attempts to come into contact with Jesus might be enlarged upon somewhat. There is opportunity for considerable imagination here. Be careful always to use the simple words of children. Note the contrast between the bystanders' impatience with the man and Jesus' understanding of his real character.

THE STORY: One day as Jesus and a great many of his friends were walking down the road together, they came to a beggar sitting by the side of the road, holding out his hands, and begging everyone to give him something.

"Oh, these beggars that are too lazy to work!" exclaimed one of the disciples. "He's just like all the rest, trying to get something for nothing. The rest of us have to hustle for our bread and butter."

But as they came close to the man, it was plain to see why he could not work for his living. He was not only thin and weak, but he was blind besides.

When the blind man heard that it was Jesus who was coming down the road, he began to cry out to Jesus: "Jesus, have mercy on me! Do help! Please help me!" He kept saying these words over and over again. He called very loudly, too, because of course he couldn't tell whether Jesus had come near him yet or whether Jesus even saw him. The blind man did not give up. He was so afraid that Jesus

might not see him at all, for there were many people crowding around him to take his attention.

Now all this loud calling bothered some of the friends of Jesus very much. It was hard to hear anything else. They couldn't even hear each other talk.

"Keep still, can't you see that you are bothering everybody?" one of the disciples said to the blind man, in a low voice.

"Don't bother a great man like Jesus," suggested another. "He has enough to do from morning to night without being disturbed by a miserable beggar."

Everyone seemed to think that the man was a great nuisance, and no one helped him to come to Jesus or gave him any encouragement. But the man kept right on calling. It was his only hope. If only he could see again! "Jesus, have pity on me, have pity on me!" he called over and over.

As soon as Jesus heard the man calling, he stood still. Then all the crowd of friends about him stood still, too. "Tell the man to come to me," said Jesus.

Somebody called to the blind man: "Be of good cheer. Here is Jesus. He says you are to come to him." The blind man jumped up as quickly as he could. He was in such a hurry that he threw aside his coat. Reaching out with his hands and feeling his way, he managed to come near.

"What do you want me to do for you?" asked Jesus.

"O kind master, if only I might see again, so that I might live and work like other men!" All the friends around kept very still. They began to be ashamed of all the mean things they had been saying.

Jesus spoke very kindly and in a glad way just as if he were talking to a dear friend. "You have tried very hard, and you have faith and courage. You shall certainly have your sight. So you may go your way, living and working like other men."

Then the blind man opened his eyes, and he could see. He asked Jesus if he might go with him and help in his work. Jesus said that he might, and then they all went on together. With the friends of Jesus was the new friend whom a little while ago everyone had called a miserable beggar.

BIBLE MEMORY WORK: Give as much time as possible this week to learning well the passage, John 15:9-14. Parts of it will be already familiar. Do not try to learn it all in one day. Go over

the whole passage first, then take a small part of it and commit it to-day by saying it together several times.

ILLUSTRATIVE WORK: Let the children record this incident in their **Memory Books**. Since the scene is not particularly colorful or picturesque, let the children make the figures of cut paper rather than with crayons. Free-hand paper-cutting often gives a picture of vivid action in flat poster effect, and it is fascinating work. It is quite appropriate for stories of the sort, if only certain elements of the story are chosen. In this case, cut the figure of a man sitting (side view), with arms outstretched. Cut another figure of a man standing (also side view), with arms stretched out and slightly downward. Figures of cream or tan paper mounted on green or gray are effective. The figures should be mounted facing each other. The whole card may then be mounted on a page of the **Memory Book**.

Plan for an exhibit of the children's work to be arranged in their room on the twenty-fourth day, unless the school as a whole is planning an exhibit, in which case the Department will have a corner. If there is to be a rally with no plan for public exhibit, have your own exhibit in your own room. If possible, try to get the parents to come in and see it. At any rate, the chief value will lie in the children's work on it, and in their opportunity to see their work assembled. Perhaps it should not be called an exhibit. Certainly nothing should be made merely for the purpose of displaying it. The main feature of this exhibit will be getting together the **Memory Books**, posters, Syrian house, et cetera, which have illustrated the Bible work. The service projects will have little to display if the boxes have been packed for shipping. However, the children may record their work in a way suggested later.

Since the session of the school is nearly over for the summer, see that articles of handwork, gifts, and the like, are being finished so that there will not be a lot of half-finished and therefore useless articles left on hand.

GAME PERIOD: It will be quite justifiable to set aside the regular game time in the interest of finishing projects, completing handwork and costumes, and getting **Memory Books** into shape. But see that periods of close work are sufficiently offset by periods of activity so that the children will not become restless and mischievous. Lively impromptu dramatization sometimes affords enough activity.

If there is much rehearsing of plays this week, handwork periods will be a good contrast without games.

"Good morning" is a game which emphasizes appreciation.

MUSIC PERIOD: It is rather late in the season to introduce new songs. They will scarcely be well learned before the close of the school. During each Music Period this week sing the songs chosen for use on the last day or for the special program. To bring a fresh element into the period, let the children march to music. You may give simple orders for varying the march, as double-quick time or running, clapping to the rhythm, or tiptoes so that they cannot be heard, waving the arm as to a friend down the street, and so on. If you use the march at the end of the period, finish by a march on tiptoes to the chairs, in which all should be seated without any noise. They will thus be ready for the Second Story Period.

SECOND STORY PERIOD:

Philemon and Baucis

In a far-away country, a long time ago, a man and his wife lived in a little hut on the side of a mountain.

Philemon and Baucis were their names and they were very happy although they were very poor. Their hut was neat and clean; there was a grapevine over the door; and they had a few goats and some bees. But what really made them happy was the fact that they loved each other and enjoyed living and working together.

Many times in the late afternoon when their work was done, they would sit before their door and look down on the village. The light of the setting sun would give the houses a rosy and golden color, the fields and hills as far as eye could see would glow with a brighter green, and all the world would look like a happy place in which to live.

One evening as they sat by the door they saw two travelers coming up the path toward them. Who might they be? They didn't look like the workingmen of the town, for their clothes were even more ragged and dusty than work clothes. They must have been a long time on the road. As the men came nearer it was plain that they were very, very tired. They were almost limping along the path.

Baucis and Philemon were very sorry for the two strangers who

were so worn and tired and dusty, and they stood up to greet them with a smile as they came up the path.

"Can we get a drink here and a meal? We are very tired and hungry; we have traveled far," said the older one of the two men.

"Yes, yes, come right in," said Baucis, politely, just as if they were fine friends in fine clothes. Philemon hurried to the spring for water. Baucis brought a clean basin and towel to a bench in the yard, and then she went into the house to get the guests some supper.

They didn't have very much, but she brought out all they had. There was still part of a loaf, and a bowl of cheese. She wished that the loaf were larger and that she had more milk. All the milk left from their own supper she poured into their one cracked pitcher. It wasn't quite full. Then she brought out a comb of honey that had never been broken, and last of all she picked a few bunches of grapes from the vine over the door.

The strangers were indeed very hungry, and they seemed to enjoy their simple supper. They filled their cups again and again with the cool, sweet milk from the pitcher. Baucis, watching them, wished that she had more milk to fill up the pitcher. Surely the milk must be almost gone, she thought. One of the travelers started to fill his cup. She hated to have him disappointed. How strange! There still seemed to be plenty of milk. Then the other man filled up his cup again and he didn't have to drain the pitcher, either. They drank and drank but always there was plenty in the pitcher. Baucis could scarcely believe her eyes. When they had finished their supper there was still milk in the pitcher—as much as when they first sat down.

When the meal was finished the strangers rested in the cool evening air by the doorway and they began to tell of their travels.

"No one in the village below would take us in," said the older man. "They looked at us strangely—I suppose because we are so ragged and dusty. They all said that they were too busy with the harvest to take in tramps. We tried at every door, and at every door we were turned away. They told us of your hut up the side of the mountain. It was a hard climb, but we tried it anyway in hopes of getting a drink of cool water at least and a spot to rest in for a while. You have treated us as if we were kings!"

"Oh, no," interrupted Baucis; "we had so little to give."

"I am a king," continued the older man, "but you did not know

that, for Mercury and I have disguised ourselves as wanderers, so that we may go among the people and see how they live."

Baucis and Philemon were so astonished that they could not speak. They could only humbly bow their heads. Now they understood that these two strangers were King Jupiter and Mercury, his winged messenger.

When they raised their eyes, the two men looked taller and younger and very beautiful.

"You have been kind to us," Jupiter continued. "Now we want to be kind to you, for you took us in when we were strangers." As he said these words, the hut seemed suddenly different. It was a lovely palace of white marble, with a beautiful door and vine-covered pillars at each side.

"There is one more thing we want to do to show our regard for you," said Mercury, "and that is to grant you each one wish, anything you want to name."

"We are very happy," said Philemon. "We have everything that we need. But there is one thing that we have sometimes worried a little about now that we are getting old. We have feared that one might go first and leave the other alone for a time. We neither of us wish to be left alone and neither wants to go first and leave the other alone. If only we may know that we shall always be together, we shall be perfectly happy."

"Your wish shall be granted," said the strangers, and with these words they were out of sight and Baucis and Philemon did not see them again. They lived happily in the beautiful home for many years.

Long afterwards the Greek people were fond of telling the story of the king's visit. Baucis and Philemon, they said, were still together, for Jupiter had turned them into lovely trees growing on either side of the door. One was a tall, sturdy oak and the other was a graceful elm.

PROJECTS: In connection with the exhibit mentioned above, let the children work on large posters which are to be the record of the friendship projects. These posters are not only to be used in the exhibit but are to remain in the Sunday school as an ornamental record of what has been done and a stimulus to classes coming on. First let the children remind you of the things to list, as:

- Flower basket for Mrs. —.
- Baskets and wild flowers for children in — Hospital.
- Offering baskets for Primary Department.
- Scrapbooks for children of —.
- Offerings—money—for — (mention the amount).
- Dolls for the children of —.

The lettering of the posters should be large, the letters outlined by the teachers and filled in with color by the children. The margins or the tops of the posters may be decorated with appropriate colored pictures cut from magazines.

White or cream cardboard or paper will be the most effective.

PROGRAM XXII

APPRECIATING WHAT OTHERS DO FOR US

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: John 12:1-8.

PREPARING FOR THE STORY: This is a story of many attitudes, hospitality being one of the most obvious. But it is especially a story of appreciation, for it is appreciation of a very delicate sort that pervades the story. There are two expressions of it and they are both independent of any obvious need which would draw forth sympathy: we have Mary's appreciation of Jesus, of the glory and majesty of his character which some of his friends did not see so clearly; and we have Jesus' appreciation of her gift. The mood and attitude of each are so exquisite and yet so beyond explanation that the story should be told with little comment or elaboration beyond the Bible account.

THE STORY: In the time of Jesus there was one family especially that he loved very dearly. There were three in this family, two sisters and one brother. Their names were Mary, Martha, and Lazarus. They lived together in a little house in the little town of Bethany. They were not very rich. Lazarus went to work every day, and Mary and Martha kept house. Jesus often went to stay with them for a while because with them Jesus could feel "just like one of the family."

One day they decided that they would have Jesus come to their

house for supper that night, so Mary and Martha got everything ready, and they asked some of the neighbors who loved Jesus to come in, too, so that it would be a sort of party.

How surprised Jesus was when he came and found so many of his friends there! They all had supper together and then they had a good time talking together, telling of the things they were doing and asking Jesus what he thought they ought to do to make their lives better, and best of all listening to the stories which Jesus told.

As Mary sat there watching and listening, she fell to thinking how much Jesus had done for them all and how much she loved him. But although Mary loved him so much she had never done anything special to show it and she had never given him anything. Of course she had done many things to make it pleasant and comfortable for him when he came to the house, but that was not enough.

"How I wish I had something to give him," she thought, "something very, very beautiful." She thought and thought. Mary did not have very many things and she didn't have any money, for they were not rich.

"What can I give?" thought Mary again and again. All at once she had a bright idea. "My jar of perfume! It is a very beautiful jar and I am sure that the perfume will be very sweet. I know that they always put perfumed oil on the head of a king when they anoint him, and surely Jesus is more great and good than any king."

So Mary slipped away from the company to get the jar of perfume which was put away among her few treasures and keepsakes. It was a lovely little jar of pure white alabaster, which is more beautiful than white marble or milky-white glass. It had never been opened. In those days perfume was put into jars and sealed up tightly so that the jar had to be broken in order to get the perfume. Such jars were opened or broken only on very special occasions, such as anointing a king or showing honor to a very grand person.

So Mary brought the jar and, coming back into the company, she stole quietly up behind Jesus where he was sitting and talking to the people. Then she anointed his head and his feet with the sweet perfume, and the whole room smelled as if it were filled with flowers.

Everyone was surprised, and so was Jesus. Everyone enjoyed the refreshing fragrance and Jesus was so pleased that he turned to Mary with a smile.

But there was one person there who was not pleased, and that was Judas, one of the disciples. He was grouchy and began to criticize.

"What a shame!" he said. "What a waste of money! Why, you could have sold that for a good deal, and then you would have had money to give to the poor." That was a strange thing for Judas to say, because he didn't give much to the poor himself.

Jesus heard Judas criticizing and he saw the hurt look on Mary's face. "You can always help the poor, too," he said to them all, "but Mary has done the best she can to show her love, and what she has done will be remembered always." And so it has been as Jesus said, and even to-day we like to hear the story of Mary and her gift to Jesus.

BIBLE MEMORY WORK: John 15:9-14.

ILLUSTRATIVE WORK: Let the children who are fond of working with clay make little jars of perfume. Let the children shape them as they wish, leaving the top open so that a few drops of perfume from a bottle you should have on hand may be put in. Then some clay should be molded over the top so that the jar is entirely closed. These will not be white, of course, but they will answer the purpose as illustration. If you especially desire to have them white, they may be painted when they have dried. White sealing wax, soaked for several hours in alcohol (just enough to cover the crumbled wax) makes a hard, glossy paint.

GAME PERIOD: Use "magic music."

MUSIC PERIOD: Follow yesterday's suggestions.

SECOND STORY PERIOD:

The Blind Candy Man

Some people called him the blind beggar, but he really was not a beggar at all. For, although he sat on the street corner all day, he was busy. He held his tray of candies and chewing-gum on his lap, and a heavy strap went around his neck so that the tray would not slip when he changed his position. It was really hard work to sit on the camp chair all day and not fall asleep.

No, he was not a beggar, although he was blind and generally looked very dusty and shabby. He was not lazy, either. He kept his candy and gum carefully sorted (he could tell the packages of

life-savers from the gum packages by the feeling, and he knew the feel of different kinds of chocolate bars); he watched the crowds go by (oh, yes, he could watch although he had lost his eyes); he would have a joke for the little bakery clerk whose feet got so tired, and some words for the banana man who was so lame and cold in winter and nearly sun-struck in summer. He watched for all his friends—he watched with his ears. His ears and his mind were always busy. After he had made a number of sales he would count his money, by the “feel” of it, and put it in his pocket. If there were no footsteps to listen to for some time, he would tell stories to himself, little stories the children had read to him or that he had heard in their Sunday school. He came faithfully every day, except when it was very stormy.

When he felt that the sun was getting low, or when he felt too tired or chilled to stay longer, he started back to his little room, going by way of the parish house where the children had their church school. The candy man got along pretty spryly with the help of his cane, in spite of the many automobiles. But often he did not need to feel his way alone, for the children running between public school and church school would lead him gayly along, sometimes several on each side of him. He knew many of them well by name, recognizing them by their voices, their footsteps, or even by the touch of their hands on his arm. There was Mary Canentella, Louise, and Carlita, and sometimes Gus or William.

When they got to the church school he would sit in the warm corner to rest while he listened to the songs and the stories. If he stayed until school closed there would be children to take him on his way.

The children never laughed at their old friend whose eyes were not keen and sharp like their own. Every one of them missed him when one stormy day he did not come to the parish house at all. They were not surprised at his absence the day it stormed, but when he did not come the next day or the next, when the weather was so clear and still, they began to wonder what had happened to him.

Then they heard that he was ill and had been taken to a near-by hospital. What could they do for him? He couldn't enjoy scrap-books or magazines or dolls. An older group in the church had already sent him a warm robe and slippers, and other conveniences, for his comfort.

Then some one had a happy idea. They would take him some flowers that smelled sweet. They took some nickels and pennies from their savings at the church school, and a committee got the flowers and took them to him. They chose the flowers very carefully, trying to remember that pretty color was not enough to think about when choosing for him. They finally decided on three carnations, a white, a pink, and a dark red, for each color had just a little different fragrance.

When they got to the hospital they were allowed to go into a long ward. They were almost afraid as they tiptoed down the aisle between the beds that they would not find him, but sure enough, there he was, sitting in a chair by his bed, wrapped up in his new robe and wearing his new slippers. How glad he was to "see" them. They told him all the news they could think of, then they asked him to guess what they had for him. He guessed and guessed and gave it up, for he didn't guess right. So finally one of the girls gave him the red carnation. Of course he knew what it was right away, when he smelled it. "But this one is just as sweet," she said, putting the white one into his hand. Indeed it was, but different. The next one was still different, so he guessed pink, and that was right.

"Well, now," he said, when they were starting to go, "when you are gone, I can have a regular game with my three flowers that are so much alike but so different, and that will keep me company. My, I can just see them—almost. I am so glad you brought me something I can see."

Before they left they had asked him lots of questions about the hospital and they managed to find out what he liked to eat in the way of goodies. He could have no fruit, but he liked ice cream, especially chocolate ice cream. That was something to save their pennies for. Before many days the class had enough to get him some ice cream. What fun they had taking him a surprise every day! When at last he came out of the hospital and went to selling candy on the corner again, he would say to people who asked him about his sickness: "Oh, I just had a good time. I never heard of people going to the hospital to have a good time, but I certainly did. I found that my friends were really true friends."

PROJECT: Let the children work on their preparations for exhibition day.

PROGRAM XXIII

APPRECIATION OF SMALL THINGS

BIBLE STORY PERIOD:

SCRIPTURE REFERENCE: Mark 12:41-44.

THE STORY: One day Jesus and some of his friends were sitting outside the Temple, the beautiful church which was in Jerusalem. They were sitting near one of the great doors and they could see the people coming and going in and out of the Temple. Most of them were going in to give money to the Temple. This was the door that led to the court where the money boxes were kept.

In our churches we have the "offering," collected by the ushers, who always carry plates or baskets to pass along the pews for the people to put their money in. Even in Sunday school or vacation school we have some one "take up" the offering.

But in the Temple the money was not collected in this way; the people went to the place where the boxes were kept and put their money in at any time when they could go to the Temple. Perhaps you have seen money boxes at the back of some churches for Near East Relief. Often the Salvation Army has boxes in public places so that people can put in their money as they pass by.

In the Temple there was a special place or court where there were several boxes. The openings of the boxes were shaped like trumpets or horns, so that people could toss their money in quickly as they passed by, without danger of its falling outside the box.

As Jesus and his friends sat near the treasury, talking, many people put money into the boxes. They saw some very finely dressed men put in silver and gold coins. They could see that they were rich by their beautiful clothes.

Then there came a poor woman with a ragged cape wrapped closely around her. She was leading a little child by the hand, and a larger child followed close behind. She had no servants, so she had to take her children with her if she went out to do errands.

"Surely she has nothing for the Temple," said one of the disciples.

"She might better have stayed home," remarked another one. "I think she looks tired and hungry."

"Probably some lazy good for nothing, hanging around where the rich people pass by, hoping to get something!" said another.

But none of them had guessed rightly. Perhaps if they had noticed her kind, honest face, instead of her poor clothes they might have spoken differently. They were surprised when she went right up to one of the money boxes and tossed in a couple of coins. To be sure, they were very small coins of bronze, something like our copper pennies. These coins were called mites, and two of them were worth as much as one fourth of a penny. When she had put in her money, she took the little child by the hand again, pulled her old cape around her, and went away.

Jesus had said nothing all this time, but when he heard the others still talking about how little the woman had put in and saying that it was really no use for her to come out when she had so little to give, he said something very strange:

"This poor widow has put more than all the others that have been putting their money into the treasury."

The disciples looked very much surprised. They wondered if they could not see straight, or if they hadn't heard just what Jesus said. He saw that they looked puzzled, so he went on to explain: "All these rich people have put in only some of what they had left after buying everything that they want for themselves. They will never miss their gifts at all. But this woman put in all that she had. She gave all her money to God. To give all one has is the biggest gift any one can make."

BIBLE MEMORY WORK: Review thoroughly all past work.

ILLUSTRATIVE WORK: Get Memory Books in shape for exhibition.

GAME PERIOD: Use this time to practice dramatization of Bible story for exhibit.

MUSIC PERIOD: Review all the songs learned.

SECOND STORY PERIOD:

Johnny Chuck Finds the Best Thing in the World

Old Mother West Wind had stopped to talk with the Slender Fir Tree.

"I've just come across the green meadows," said Old Mother West Wind, "and there I saw the best thing in the world."

Striped Chipmunk was sitting under the Slender Fir Tree and he couldn't help hearing what Old Mother West Wind said. "The best

thing in the world—now what can that be?” thought Striped Chipmunk. “Why, it must be heaps of nuts and acorns! I’ll go and find it.”

So Striped Chipmunk started down the lone little path through the wood as fast as he could run. Pretty soon he met Peter Rabbit.

“Where are you going in such a hurry, Striped Chipmunk?” asked Peter Rabbit.

“Down to the green meadows to find the best thing in the world,” replied Striped Chipmunk, and ran faster.

“The best thing in the world?” said Peter Rabbit. “Why, that must be a great pile of carrots and cabbage! I think I’ll go and find it.” So Peter Rabbit started down the lone little path through the wood as fast as he could go after Striped Chipmunk.

As they passed the great hollow tree Bobby Coon put his head out. “Where are you going in such a hurry?” asked Bobby Coon.

“Down to the green meadows to find the best thing in the world!” shouted Striped Chipmunk and Peter Rabbit, and both began to run faster.

“The best thing in the world?” said Bobby Coon to himself. “Why, that must be a whole field of sweet, milky corn! I think I’ll go and find it.”

So Bobby Coon climbed down from the great hollow tree and started down the lone little path through the wood as fast as he could go after Striped Chipmunk and Peter Rabbit, for there is nothing that Bobby Coon likes to eat so well as sweet, milky corn.

At the edge of the wood they met Jimmy Skunk.

“Where are you going in such a hurry?” asked Jimmy Skunk.

“Down to the green meadows to find the best thing in the world!” shouted Striped Chipmunk and Peter Rabbit and Bobby Coon. Then they all tried to run faster.

“The best thing in the world?” said Jimmy Skunk. “Why, that must be packs and packs of beetles!” and for once in his life Jimmy Skunk began to hurry, down the lone little path after Striped Chipmunk and Peter Rabbit and Bobby Coon.

They were all running so fast that they didn’t see Reddy Fox until he jumped out of the long grass and said,

“Where are you going in such a hurry?”

“To find the best thing in the world!” shouted Striped Chipmunk

and Peter Rabbit and Bobby Coon and Jimmy Skunk, and each did his best to run faster.

"The best thing in the world?" said Reddy Fox to himself. "Why, that must be a whole pen full of tender young chickens, and I must have them!"

So away went Reddy Fox as fast as he could run down the little lone path after Striped Chipmunk, Peter Rabbit, Bobby Coon, and Jimmy Skunk. By and by they all came to the house of Johnny Chuck.

"Where are you going in such a hurry?" asked Johnny Chuck.

"To find the best thing in the world!" shouted Striped Chipmunk and Peter Rabbit and Bobby Coon and Jimmy Skunk and Reddy Fox.

"The best thing in the world?" said Johnny Chuck. "Why, I don't know of anything better than my own little home and the warm sunshine and the beautiful blue sky."

So Johnny Chuck stayed at home and played all day among the flowers with the merry little breezes of Old Mother West Wind and was as happy as could be.

But all day long Striped Chipmunk and Peter Rabbit and Bobby Coon and Jimmy Skunk and Reddy Fox ran this way and ran that way over the green meadows trying to find "the best thing in the world." The sun was very, very warm and they ran so far and they ran so fast that they were very, very hot and tired, and still they hadn't found the best thing in the world.

When the long day was over they started up the lone little path past Johnny Chuck's house to their own homes. They didn't hurry now for they were so very, very tired! And they were cross—oh, so cross! Striped Chipmunk hadn't found a single nut. Peter Rabbit hadn't found so much as the leaf of a cabbage. Bobby Coon hadn't found the tiniest bit of sweet, milky corn. Jimmy Skunk hadn't seen a single beetle. Reddy Fox hadn't heard so much as the peep of a chicken. And all were as hungry as hungry could be.

Halfway up the lone little path they met old Mother West Wind going to her home behind the hill. "Did you find the best thing in the world?" asked Old Mother West Wind.

"No!" shouted Striped Chipmunk and Peter Rabbit and Bobby Coon and Jimmy Skunk and Reddy Fox all together.

"Johnny Chuck has it," said Old Mother West Wind. "It is

being happy with the things you have and not wanting things which some one else has. And it is called contentment."—From "*Johnny Chuck*," by Thornton W. Burgess. Copyright, 1914, by Little, Brown and Company.

The review of Tolstoy's story, "Where Love Is There God Is Also," is suggested as a possibility for this period. Get the children to remember and tell as much of the story as possible. This is a story of appreciation as well as of sympathy. The old cobbler saw goodness, honesty, and kindness in each one of the poor persons whom he helped, and each one of the persons showed sincere, friendly gratitude to the cobbler.

If a lighter story is wished at this time, review "The Land of Good Times," which is also a story of appreciation as well as of coöperation.

PROJECT: Continue preparation for exhibition day.

PROGRAM XXIV

SPECIAL APPRECIATION AND MEMORY DAY

As this may be the last day of scheduled program, let it be a memory day of all the things the children have liked best in the summer's course. Follow out the program in the usual order, recalling in each period the favorites of the children. The Worship Period should be planned by some of the children. The Bible story should be the retelling of a favorite by one of the children, and so with the Second Story Period. The Bible Memory Work and the Music and Game Periods may be carried out in the same way. It may not be possible to use all the children's favorites, but when choice of them is to be made, take a vote of the children. This sort of review will refresh the memories of many without having the dry, dogmatic nature that many reviews have. It will be carried out by the children rather than by the teacher.

A part of the program of the day should be the assembling of the exhibit referred to earlier in the week. Let the children themselves arrange the articles on the tables and hang the posters and pictures. If it is expected that parents will come in later in the session, this work should be done right after the Worship Period.

After the arranging of the exhibit, the program of favorite stories, games, and so forth, may be carried out. If parents come in during this time they will see the program in operation. At the close of the program the children may show their parents the things they have done, and see that everything is scrutinized and understood. Each child should take home his Memory Book, but posters, Syrian house, clay work, mounted Bible pictures for the walls, costumes, et cetera, are the property of the school and should be carefully put away or left hanging on the walls for future use and enjoyment.

PROGRAM XXV

EXHIBITION DAY

The last day of school, just because it is the last day and will be long remembered by the children, should be carefully planned in every respect. The more the children can enter into forming these plans, the better. Suggestions have been given at various times, looking forward to this day. The plan to be carried out will probably depend in large part on the plan for the whole school, or even possibly for the town, if there is to be a rally of some sort.

If your Department is taking part in one of these larger plans, be careful in regard to the following points:

1. See that your children have clear directions as to what to do.
2. Stay with your children, keeping them in order and happy throughout the whole program, rally, or outing. Often leaders drop responsibility when they feel that their little group is being taken care of in the larger group. However, this is just the time for added care, and it is also an opportunity to share the joy of festivity with the children and thus make it mean much more to them. It would be well to have other older people with you, your assistant or the pianist, or several of the parents or older sisters whom you may know would be good in taking charge of children.
3. Avoid special treats of the nature that means handing out ice cream, candy, or other things that the children themselves have not helped to provide. Much greed and grabbing have been

stimulated at school rallies as well as at Christmas celebrations by this handing-out method, which is sure to leave some one hurt or neglected and deprives the children of sharing in bringing a project to pass.

4. Avoid the element of display. The attempt to make a sensational impression, to present a gorgeous program for others to see, is often overworked to the neglect of the careful preparation and the spirit of sharing which we have tried to develop throughout the summer. Even if your program is of that saner sort which has been suggested these past weeks, growing out of the lessons and activities of the school, there may be a temptation to stimulate the child to "show the folks how nicely you can do it." The sane motivation for any public performance on the part of the children lies in their sharing with their parents and friends, the things they have enjoyed in their school, and in each child's doing his part toward this. We need to watch our remarks and exclamations that they do not overstimulate personal pride and ambition.
5. Make certain that the children have the opportunity of helping to pick up, fold, and put away materials, stage properties, and costumes. There is no educational or religious value in their running off and leaving things "in a mess," however inspiring the program may have been. The desired result in this respect will not be accomplished by nagging or even reminding the children of carefulness during the excitement at the close; it can be accomplished only by careful planning beforehand, talking with the children about the whole problem of how we should finish the last day of school, and having all the work of closing organized so that each child has some special duty to perform. Folding and laying several costumes in a box may be a delightful occupation as well as of educational value. All the properties belong to the children because they belong to the school which is theirs.
6. See that you speak a word of farewell personally to each child. This is not only good training in manners for the children, who should learn the ways of gracious greetings and departures, but it will give them a feeling that the school has been something complete, and send them away with a feeling of loyalty to the school and of personal friendship with the teacher.

PART II
SUPPLEMENT

PART II

SUPPLEMENT

SOURCES OF THE SONGS SUGGESTED

Gratitude

- All Things Bright and Beautiful No. 44 —“ A First Book in Hymns and Worship ”
- For the Beauty of the Earth. No. 125 —“ The Presbyterian Hymnal ”
- My God, I Thank Thee, Who Hast Made No. 524 —“ The Presbyterian Hymnal ”
- The Beautiful Bright Sunshine No. 43 —“ A First Book in Hymns and Worship ”
- We Thank Thee. No. 19 —“ A First Book in Hymns and Worship ”

Prayer Songs

- Morning Hymn. No. 31 —“ A First Book in Hymns and Worship ”
- Morning Prayer. No. 32 —“ A First Book in Hymns and Worship ”
- We Give Thee but Thine Own No. 382 —“ The Presbyterian Hymnal ”
- Giving Thanks. No. 21 —“ A First Book in Hymns and Worship ”

Shepherd Songs

- The King of Love My Shepherd Is No. 51 —“ Alleluia ”
- The Lord Is My Shepherd, No Want Shall I Know. . No. 19 —“ Alleluia ”

Saviour, Like a Shepherd

- Lead UsNo. 53 —“Alleluia”
 The Lord Is Ever Near....No. 6 —“A First Book in Hymns
 and Worship”

Christmas

- The First Noel.....No. 39 —“Alleluia”
 O Little Town of Bethlehem.No. 25 —“Alleluia”
 There's a Song in the Air...No. 29 —“Alleluia”
 Sleep, My Little Jesus.....No. 82 —“Hymnal for American
 Youth”
 Silent NightNo. 82 —“A First Book in Hymns
 and Worship”
 Away in a Manger.....No. 84 —“A First Book in Hymns
 and Worship”

Patriotic

- O Beautiful for Spacious
 SkiesNo. 239—“Hymnal for American
 Youth”
 My Country, 'Tis of Thee..No. 97 —“A First Book in Hymns
 and Worship”

General

- This Is My Father's World.No. 14 —“A First Book in Hymns
 and Worship”
 I Should Like to Have Been
 with Him Then.....No. 27 —“A First Book in Hymns
 and Worship”
 Tell Me the Stories of Jesus
 (Stanzas 1, 2).....No. 22 —“A First Book in Hymns
 and Worship”
 Fairest Lord Jesus.....No. 90 —“Alleluia”
 When Thy Heart with Joy
 O'erflowing (Stanzas 1,
 2, 4)No. 213—“Hymnal for American
 Youth” (Printed be-
 low.)
 I Would Be True.....No. 170—“Hymnal for American
 Youth” (Printed be-
 low.)

I Would Be True

PEEK

Howard Arnold Walter (1883-1918)

Joseph Yates Peek

1. I would be true, for there are those who trust me;
 2. I would be friend of all—the foe, the friend-less;

I would be pure, for there are those who care; I would be
 I would be giv-ing, and for-get the gift;] I would be

strong, for there is much to suf-fer; I would be brave, for
 hum-ble, for I know my weak-ness; I would look up, and

there is much to dare, I would be brave, for there is much to dare.
 laugh, and love, and lift, I would look up, and laugh, and love, and lift. A-MEN.

Used by permission of J. Yates Peek.

When Thy Heart with Joy O'erflowing

BULLINGER

Theodore Chickering Williams, 1891

Ethelbert W. Bullinger, 1877

1. When thy heart with joy o'er-flow - ing, Sings a thank - ful prayer,
 2. When the har - vest sheaves in - gath - ered, Fill thy barns with store,
 3. If thy soul, with pow'r up - lift - ed, Yearn for glo - rious deed,
 4. Share with him thy bread of bless - ing, Sor - row's bur - den share;

In thy joy, O let thy broth - er With thee share.
 To thy God and to thy broth - er Give the more.
 Give thy strength to serve thy broth - er In his need.
 When they heart en - folds a broth - er God is there. A - MEN.

PERRY PICTURES *

Catalogue Number	Title	Size
505	The Sheepfold	Two-cent size
757	Sheep. Spring	Two-cent size
5007	Herd of Sheep.....	Two-cent size
685E	Adoration of the Shepherds.....	One-cent size
305B	Adoration of the Shepherds.....	One-cent size
3241	Holy Family	One-cent size
626	Arrival at Bethlehem.....	One-cent size
674, 676	The Holy Family	Two-cent size
3558	Joseph's Dream	One-cent size
1089J	Jacob Going to Recover His Sons.....	One-cent size
683	Divine Shepherd	Two-cent size
3566	First Anointing of David.....	One-cent size
301C	David and Goliath.....	Two-cent size
4098	David and Jonathan.....	One-cent size
1089C	David in the Camp of Saul.....	One-cent size
4012	King David	One-cent size

* Perry Picture Company, Malden, Massachusetts.

HELPFUL BOOKS

- Moore, Jessie E., "The Little Child and His Crayon." Abingdon Press, 150 Fifth Avenue, New York City.
- Lobingier, Elizabeth Miller, "Stories of Shepherd Life." University of Chicago Press.
- Bancroft, Jessie H., "Games for the Playground, Home, School, and Gymnasium." Macmillan Company, New York City.
- The Mentor, issue entitled "The Story of Christmas," Serial No. 143, December 15, 1917. The Mentor Association, 222 Fourth Avenue, New York City.
- Carolyn Sherwin Bailey, "Tell Me Another Story." Milton Bradley Company, New York, Boston, Philadelphia, Atlanta, San Francisco.
- Oscar Wilde, "The Happy Prince and Other Fairy Tales." G. P. Putnam's Sons, New York and London.
- Sherman and Kent, "The Children's Bible." Charles Scribner's Sons, New York City.

ADDITIONAL STORIES

Shepherd Stories

- "Jean, the Shepherd Boy," in "Learning God's Way," adapted from story by Maud Lindsay, in "More Mother Stories." Milton Bradley Company.
- "Gemila, the Child of the Desert," in "Stories of Shepherd Life," and adapted from "The Story of Gemila," in "Seven Little Sisters," by Jane Andrews. Ginn and Company, Boston.

Appreciation

- "The Christmas Garden," in "Tell Me Another Story," by Carolyn Sherwin Bailey.
- "The Three Little Butterfly Brothers," in "Tell Me Another Story."

Coöperation

- "How the Flowers Came," in "Tell Me Another Story."
- "The Playmates," in "Tell Me Another Story."

Sympathy

"The Star Child," by Oscar Wilde.

Miscellaneous

"The Cry Fairy," in "Tell Me Another Story."

GAMES *

Quiet Games

Most of these games are to be played seated in a circle. They are a good change from the more lively singing games, or games that require running. It is also well to finish the Game Period with one of this sort, as it leaves the children seated ready for song or story period, or at least the game is quiet and orderly enough so that the transition to other work will not be difficult.

"Buzz" (p. 216)

This game will be played with great zest by young children after they "get the hang of it." The counting should not go above 50 or 75; that is, it should not go above numbers which they can use readily.

"Find the ring" (p. 220)

"Flower match" (p. 220)

This game is especially appropriate to use at picnics or outings, when a bunch are resting on the grass between livelier games.

"Hen roost" (p. 223)

In this the questions may be varied in many ways. You can make a different game on this plan, in some such way as the following: Let about three persons who are "it" go about the circle assigning a name of some article to each person. Each child will then have three articles in mind. The leading "it" should then ask each child the following questions:

"I hear you went to a picnic."

"What did you ride in?"

"What did you have to eat?"

"What did you take home as a souvenir?"

Or,

* Games described in Bancroft.

- "I hear your aunt came to visit."
- "What did she come in (or on)?"
- "What did she bring you as a present?"
- "What did you give her to eat for supper?"

"My lady's lap dog" (p. 228)

Note the variation for younger players.

"Simon says" (p. 235)

"Up Jenkins" (p. 239)

Singing Games

- "Did you ever see a lassie" (p. 262)
- "Farmer in the dell" (p. 265)
- "London bridge" (p. 278)
- "The muffin man" (p. 283)
- "Round and round the village" (p. 290)
- "Nuts in May time" (p. 285)

Ball Games

These should not be attempted indoors. They are especially appropriate for yard or playground, and for use at picnics. Most of them can be played with bean bags just as well as with balls. The making of the bags can be done in the school.

- "Center ball" (p. 355)
- "Circle ball" (p. 356)
- "Dead ball" (p. 362)
- "Ball tag" (p. 329)
- "Ball puss" (p. 327)
- "All run" (p. 321)

Other Games

- "Animal blindman's buff" (p. 46)
- "Automobile race" (p. 48. Use first paragraph only.)
- "Baste the bear" (p. 49)
- "Bear in the pit" (p. 50)
- "Blind bull" (p. 55)
- "Chicken market" (p. 66)
- "Flowers and the wind" (p. 87). A good nature game.

"Frog in the middle" (p. 96)

"High windows" (p. 104)

"Midnight" (p. 133). A good fox and sheep game.

"Railroad train" (p. 164)

"Squirrel in trees" (p. 185)

Excellent on an outing, and a good game for indoors when an indoor picnic must take the place of an outing.

"Bird catcher" (p. 55)

Use names of birds known by the children, as robin, crow, sparrow, getting them to name all they can remember seeing.

Special Games

"Flower basket"

Similar to "fruit basket."

Let the children suggest in free conversation the flowers they know. Then let the one who is "it" give each child in the circle the name of a familiar flower.

"Christmas box"

The children should be seated in a row or a circle. The leader begins by saying to the one at his right, starting the conversation,

"I packed a Christmas box to send across the sea."

"What did you put in it?"

"A doll that goes this way," nodding the head up and down, opening and closing the eyes. (May also say "ma-ma.")

The child questioned now turns to his companion on the right, with the statement, "I packed a Christmas box to send across the sea." This is continued to the end of the line or circle, everyone continuing the motion of the doll.

When the turn again comes to the leader, he should do as before, but this time his answer will be, "A doll that goes this way and an egg beater that goes this way," holding the egg beater with the left hand and turning it with the right, while continuing the doll motion.

The third time around, the leader will add to the list, "Skates that go this way," shoving his feet back and forth on the floor.

The fourth time around, the leader will add, "A jumping jack

that goes this way," jumping quickly to his feet, and up and down quite stiffly. This ends the game.

"Good morning"

Sung to the tune, "Did You Ever See a Lassie," sliding on the word "good" so that the "morning" will correspond to "ever."

"Good morning, Mr. Postman, good morning, good morning,
Good morning, Mr. Postman, good morning to you.
For letters and boxes,
We thank you, we thank you,
Good morning, Mr. Postman, good morning to you."

One who is "it" should stand in the center as Mr. Postman, the children holding hands in a ring, and dancing about him, as they sing the first two lines. During the next two lines they stop and clap the hands on the words "letters," "boxes," and "thank." They again march, singing the last line.

The postman then chooses another to come into the circle with him, possibly Mr. Milkman. The children decide what to thank him for and proceed as with the postman. Mr. Milkman in turn chooses another man. Make any number of verses desired. These are some of the occupations that may be represented:

Janitor

Ice man

Motorman

Grocery boy

Baker

Policeman (In the middle of the verse say, "For order and safety, we thank you.")

"Guess who?"

This is a dramatizing game, similar to charades but much easier for young children. The group should number, the odds forming one side and the evens the other.

Each side in turn will present in pantomime a familiar occupation. One child will be the chief workman, the other children his helpers and those whom he serves. The object is for those on the other side, who are playing audience, to guess who is doing this work, as "storekeeper," "motorman," and so on. Besides the workers

suggested in the "good morning" game, many others may be included. Types of work that are carried out by several persons coöperating are very appropriate for dramatizing, as, for instance, engineer, fireman, conductor, brakeman, porter, news agent, working together to run a train; floorwalker, clerks, cash girl, working together to run a store; traffic policemen, street cleaners, taking care of the street; plowman and planter sowing grain, to raise a crop; ambulance driver, attendant, injured man, doctor, nurse; mother, small boy running to the store, daughter as helper, preparing dinner or supper which the rest of the family find ready when they get home. There are many everyday tasks that are carried out by groups working together in truly dramatic fashion.

Scenes from some of the stories may also be introduced, such as the meeting of Jonathan and David; Saul and Jonathan standing side by side as Captain Abner brings David before them; Jonathan giving David his coat, girdle, sword, and bow; the three Wise Men bringing gifts.

"Here we go together"

Similar to "good morning," and to the tune of "Did You Ever See a Lassie," beginning the tune with "here" corresponding to first syllable of "ever."

"Here we go together, together, together,
Here we go together, our baskets to pack.
We'll put in some apples,
Some cookies, some crackers,
Here we go together, our baskets to pack."

On third and fourth lines, stop moving in a circle, and pantomime the activity mentioned.

"Here we go together, together, together,
Here we go together, to clean up our room.
We'll sweep it, and dust it,
Arrange it, adjust it,
Here we go together, to clean up our room."

Other occupations may be represented by varying the stanzas. Let the children suggest the middle lines to be dramatized; thus they will be helping to make their own game.

“Santa Claus’s pack”

The children should be seated in a circle. The leader should stand in the center. The game is started by the leader’s saying,

“Santa Claus packed his pack,
To go across the sea.”

He then points to some one in the circle who asks,

“What did he put in it?”

The leader answers, “Dolls,” or any article he wishes.

The one who was pointed to then turns to the one on his right and says,

“Santa Claus packed his pack,
To go across the sea.”

When he answers the question, “What did he put in it?” he mentions the first article and adds another of his own, and so on around the circle, each one adding some article to the list. It may sometimes be hard to remember all the articles in the list in their right order as the game goes on, but a mistake means dropping out. There is one way of saving oneself if he hesitates in the list; that is by saying, “Santa’s pack—spill!” Then all must change chairs. The “it” who has been waiting in the center will try to get a chair. The one who fails to get a chair must drop out or be “it.” Then continue the game as before.

“Ruth and Jacob” or “David and Jonathan”

Any two names associated together in story may be used. The two characters should be in the center of the circle, one of them blindfolded, and trying to catch the one who can see. The latter teases by stealing up behind the blindfolded one and calling his name. The circle acts as a fence or guard when the pursuit becomes violent. The one who is caught in turn takes the blindfold, and points to some one in the circle who must act as his partner. An interesting part of the game is the attempt of the one blindfolded to identify his partner after catching him.

“Magic music”

This is delightful when there is a good pianist. Send one of the children from the room. Then hide a small article. As the child

hunts for the article the pianist varies the music to indicate the success of the search, softly for distance from the object and more loudly as the searcher comes nearer. This may also be played by letting all the children go from the room except one, who hides the article and tells the pianist where it is. The interpretation by music will be more complicated if several are searching, but the game will be more fun.

“Merry Christmas to you”

Similar to “good morning,” substituting the words, “Merry Christmas.”

“Treasure hunt”

A treasure hunt is a fascinating stunt for the park or the woods. The treasure, which may be a bag of candies or a bunch of little souvenir flags, or toy balloons to be blown up, should be hidden by the teacher or a leader in the hollow of a tree or under the end of a log. The hiding spot should be near the headquarters of the picnic. It will be all the more fun to find it there after ranging far for it.

The children should be divided into two groups, each group having a leader. Give each leader a paper containing advice as to how to start the search. This paper should be a mysterious document written in cipher, as pirates' records were. Of course the cipher must be very simple. Make it up by abbreviating words, drawing pictures for some of the words, et cetera. The directions given should also sound mysterious, as, “Face the north; go to nearest tree ahead; turn east,” and so on. Have the directions different for each group, but leading to the final goal. If there is time beforehand to prepare, it will be interesting to have goals before the final goal, the treasure. Have your first document direct to a certain spot. At that point, another note will be found, fastened to a tree or to a fence post or under a big stone. This second note will be written in a different cipher.

It might be a good plan to let two of the older and more dependable children act as leaders and help to prepare the directions. They will enjoy doing it and will have many ideas.

If the treasure is of the sort suggested, the winning side will pass the candy or the souvenirs to the members of the class, thus sharing with all. That would be much better than making the treasure an individual prize or one that contained only enough for the winning

side. Thus whatever competition runs high during the search will melt away by the time all have shared in the results.

THINGS TO MAKE

The Syrian House

Use a substantial corrugated box as the foundation. Place it with the open side down. Cut a door and one or two openings for windows. The flat top will be the flat roof. Make a narrow pasteboard railing and glue it to the edges of the roof. Cover the whole house with white paper. Make the flight of stairs on the outside by using a strip of white paper or cardboard. Fold it in crosswise creases to simulate the steps. The strip will need to be considerably longer than the house is high if the stairs are to reach the roof. Glue the stairs to the side of the house. The teacher may need to help the children with some of these details, helping to hold parts in place, et cetera.

Suggestions for mats for the house were given in one of the lessons.

The Modern House

The making of a modern house is a delightful project for girls of Primary age. When it is finished it may be used to give to children in a hospital, or it may be kept in the Department for the dramatizing of modern stories with paper dolls. The whole story, "The Land of Good Times," may be dramatized in this way.

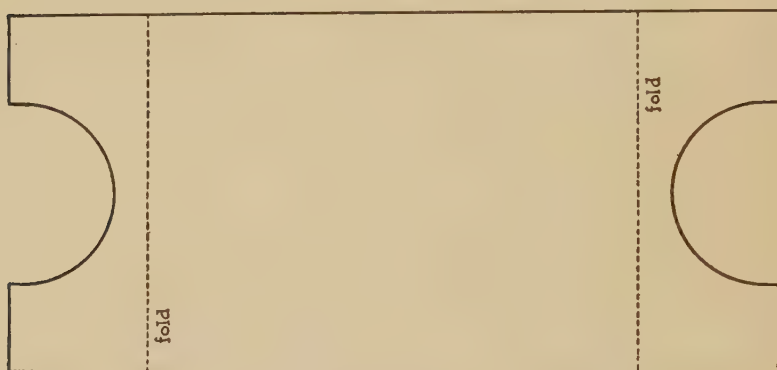
The basis of the house should be a large corrugated box, the larger the better. The outside may be covered with paper in brick design. If you cannot get this, plain paper of any desired color may be used and the lines for clapboards drawn with crayon or put on with brush and ink. The doors and windows should be cut so that they will swing open. On the casement windows thus formed, paste white paper and draw lines to represent the sashes of small panes of glass. The windows may be daintily curtained with small pieces of cloth which the girls will enjoy hemming or ruffling.

A house of two stories may be made by using two boxes, placing one above the other. There should be three or four rooms in each story. A gabled roof may be easily made by creasing an extra piece of stiff cardboard and covering it with green paper on which marks have been made to represent plates or shingles. The furniture for the house should be made of stiff paper. The teacher should work

out the proportions. The design given for a table shows how this may be done. The sizes should be planned to fit your particular house.

Carry out color schemes in the various rooms. There should be rugs, tablecloth, and bedding, made from small scraps of the appropriate kinds of cloth.

Some of the boys might like to make the garage and car, and others the steps, the walk to the house, and the like. There might also be a garden, furniture for the lawn, a rustic bridge over a stream, a tennis court. Expand the project in any way that particularly appeals to the children.

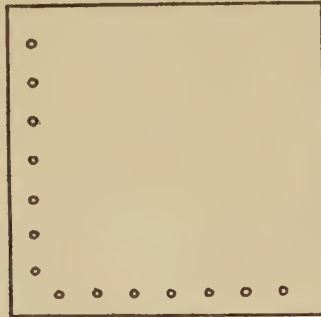


Table, for modern house

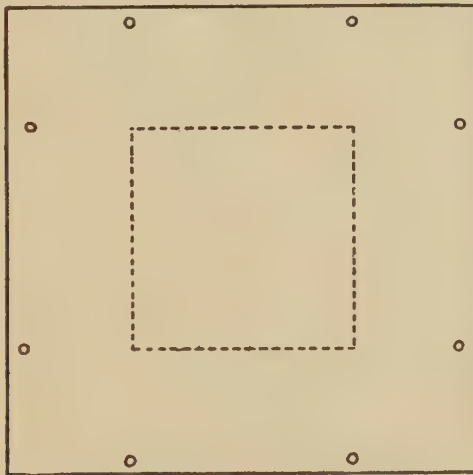
Boxes and Baskets

An easy and effective flower holder may be made of squares of cardboard rolled in cornucopia fashion. They are very pretty made of green mounting paper. The meeting edges should be sewed together with bright cord or laced with ribbon or cord, after the holes have been punched. A tassel of the same cord or yarn may be attached to the tip, or tiny gilt bells attached so that they will tinkle as the basket sways in the air, and a handle of the same material should be attached. Raffia is especially good for lacing up the basket and making the handle. If cardboard or paper of a light color is used, borders may be drawn around the top with colored crayon. Make the border before lacing the basket together.

Woven paper mats make very pretty baskets. The papers ready cut for weaving may be secured from any school supply house, and they come in various color combinations. The mat when woven

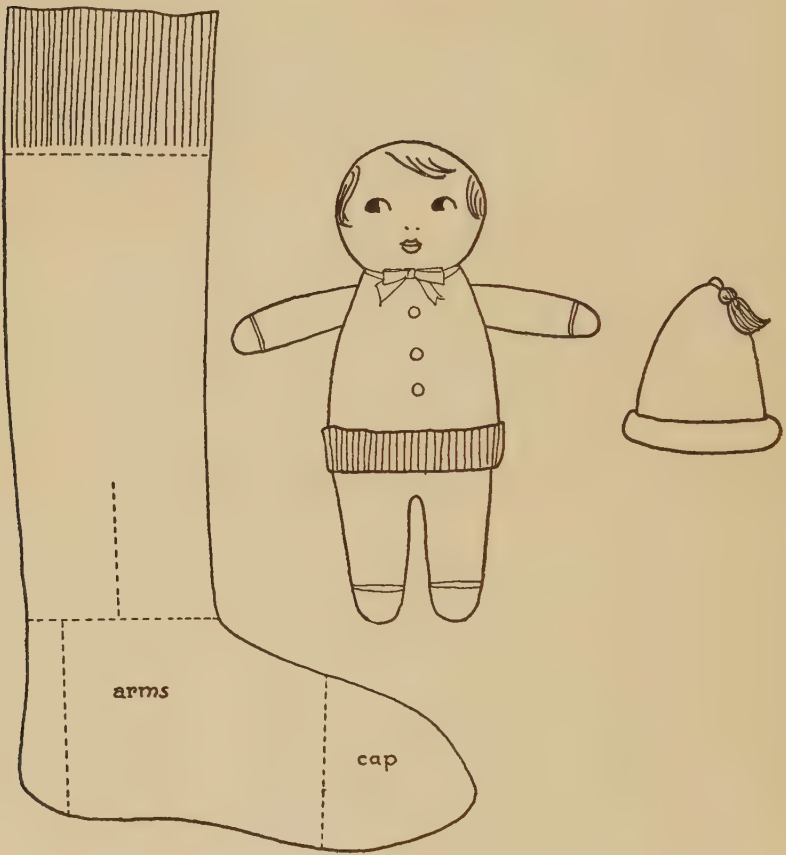


may be rolled in cornucopia style, or the sides may be folded up as indicated in the diagram and the corners caught where indicated and tied with ribbon or raffia.



Round tin coffee cans make very pretty boxes for candies, dainty foods, and other gifts. They also make good containers for tiny

ferns from the woods. They should be painted in plain color—black, green, or blue. A small colored picture cut from a magazine, as a flower or a child's face, may be pasted on the top or the cover. When shellac has been painted over the picture it will have a delightful gloss.



Round oatmeal boxes may be cut down and used as bases for raffia boxes or boxes covered with colored papers and small pictures.

In making the raffia box, remove the bottom and cut a hole in the center of it; bring the raffia through the center toward you, almost to the end, then go back through the center and out toward the edge,

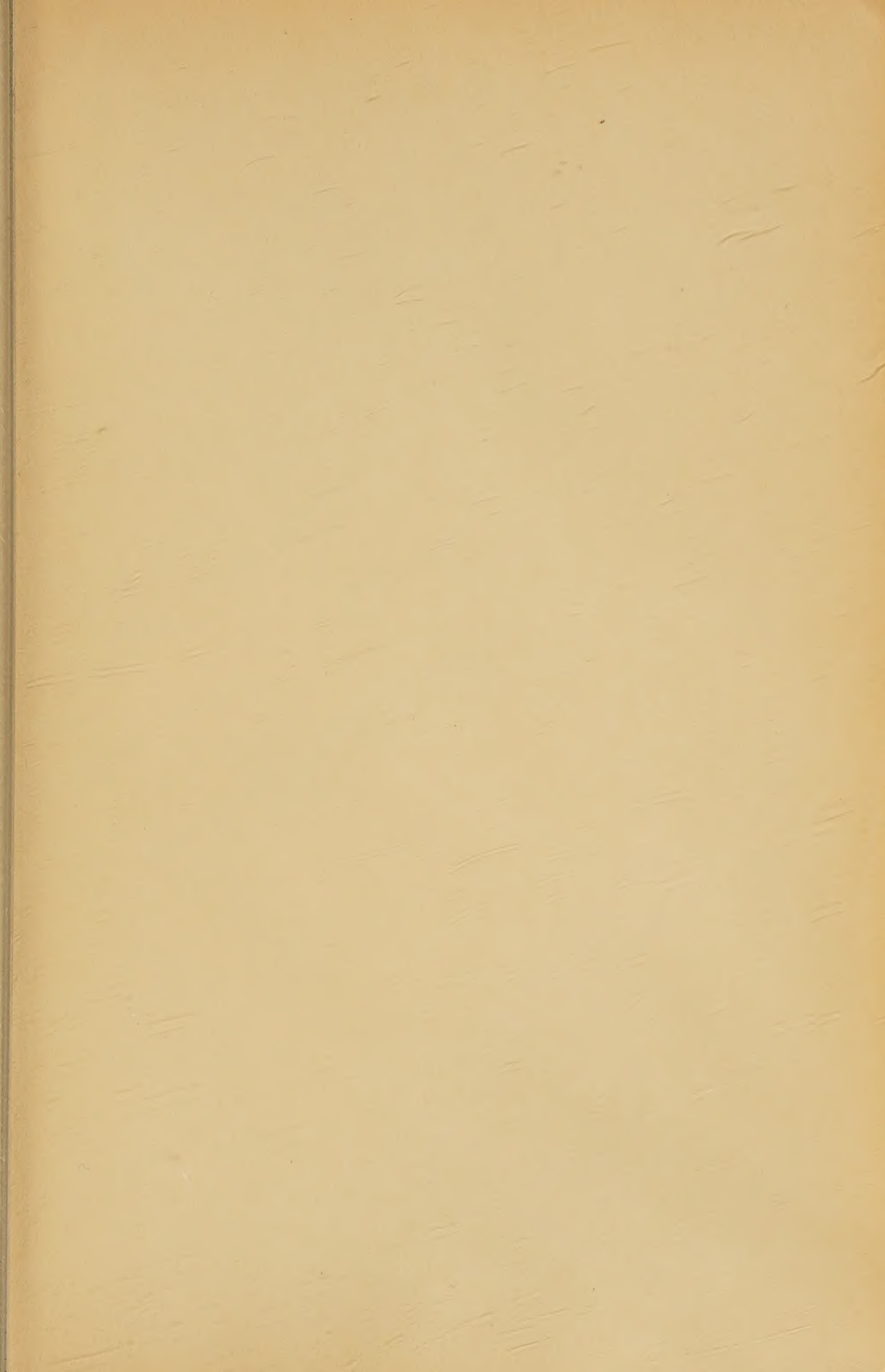
where you always take the cord through the loop, just as in buttonhole stitch. Cover the whole card in this way. To cover the sides of the box, use the raffia in the same manner, the buttonhole edge coming at the top. The bottom should be sewed to the box with strong thread. Colored raffia or ribbon may be woven in and out around the box after it is finished. If you cannot clearly see the buttonhole process, experiment a little and it will become clear. It is extremely simple. Small children can make neat and attractive boxes in this way.

Stocking Dolls

These, when made of baby's stockings, are cunning little dolls, convenient for packing, and not difficult to achieve. (See p. 184.) Besides the stockings, there will be needed only some cotton batting and bits of bright-colored yarn or narrow ribbon. The faces may be made with pencil, water color, or crayon.

Cut the stocking on the dotted lines. Sew up the legs of the doll, taking very close over and over stitches. Then stuff the doll. Gather up the top. Cut off the toe to make the cap, rolling the edges and placing a tassel at the tip. Sew the cap to the head of the doll toward the back. Use the ribbon or yarn to tie around the doll to form neck, ankles, wrists. Use the ribbed top of the stocking to form the sweater roll around the waist. The arms may be made from the foot, out of the piece left between the heel and the toe.





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AUTHOR

Dudley, C.

TITLE

God's children living together.

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BORROWER'S NAME

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